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The World Dominion Press

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The Christian Frontier Council

is a fellowship of 30 or 40 laymen and women who hold responsible positions in secular life and have met regularly for the past eleven years to explore with each other the practical implications of their faith. They include members of all denominations. From time to time the Council forms specialized groups to deal with subjects such as politics, medicine or education. The Council does not seek publicity, but on appropriate occasions the substance of its discussions will be made known in this journal.

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From the Editor

Ever since I can remember, it has been generally assumed that in a war each side will do whatever suits it, regardless of moral principles or international rules. War is, indeed, horrible enough, but there is much evidence that efforts to limit the horror are more effective than is commonly allowed (see e.g. Herbert Butterfield's *Christianity, Diplomacy and War*, Collins, 1952). But prejudice dismisses this evidence out of hand. On another page of this first issue of FRONTIER, Rear-Admiral Buzzard puts forward views which are opposed by the inertia of assumptions which have lain unexamined for forty years. If he is right, he is showing us a way out of the present ghastly *impasse* in relations between East and West. His thesis needs careful testing. In the end it may break down. But at present it looks more promising than anything else of its kind in the last twelve years. The matter is complicated and Admiral Buzzard cannot deal with all the difficulties in one article. FRONTIER will return to this subject and I hope that our readers will contribute to the discussion. It is an unescapable Christian duty to think without panic about the problems raised by modern weapons.

The chief purpose of diplomacy should be, and generally is, to prevent wars. Many wars are prevented by skilful diplomacy but it is human to err. If diplomacy breaks down, we must be ready with a second line of defence prepared in advance against the ultimate calamity. If wars occur we must try to prevent them spreading, we must try to limit the weapons that are used and the targets against which they are used and we must keep to limited war aims.

It is generally said that " all is fair in war." But that is not Christian teaching any more than it is Christian teaching that " all is fair in love." Nor is it the teaching of any of the great religions or systems of philosopy. And what is more significant for the present purpose, it has not been the practice of any civilization. For all the barbarity of war, some limitations have always been accepted in practice, though there has been much variation in the accepted standards from time to time and from place to place. Some degree of solidarity in the human race is generally accepted. It has been rare, to say the least, for a retreating army to poison wells, though the advantage of doing so is obvious. In the seventeenth century, Grotius and Pufendorf codified the practice of the more civilized generals of their age in the famous " Laws of War " which exercised a powerful moral restraint on the next two centuries.

In the last hundred years the development of weapons of mass destruction, beginning with the breech-loading rifle, has been coupled with a new organization of society which has enlisted civilians in the war effort until the old distinction between combatant and non-combatant has become blurred. To kill the enemy's artisans and to devastate his cities has become as effective a means of winning a war as to destroy the enemy's armies. Wars used to be fought between small numbers of professionals accustomed to observe certain standards of behaviour towards each other, but modern wars are contests between whole communities whose animosity is worked up by all the resources of publicity. So the massive bombing of great cities is now accepted by most people as inevitable, in a world war, though it is still regarded as an atrocity in a local war, such as the Korean campaign or the Spanish Civil War. Must we acquiesce in such a view?

The Hague Convention and the Geneva Protocol were attempts to bring the " Laws of War " up to date. If they were not entirely successful in evolving satisfactory rules, and if the rules which they made have not always been kept, that is not surprising. No system works perfectly. The facts remain that dum dum bullets and poison gas have not come into general use and that countries which are parties to the Geneva agreements on the treatment of prisoners of war have generally kept their provisions. So, while there is no reason for complacency, there is solid ground for hope that in the long run some limit can be placed on the methods of warfare.

In order to reduce the horrors of war we need to distinguish between local and general wars and between wars with limited and unlimited objectives. We need also to distinguish between the degrees of force necessary to obtain different results. We may sometimes be justified in using force but we are never justified in using more force than is necessary in the circumstances. It was right to use conventional weapons to suppress the Mau Mau rebellion but it would have been wrong to use atomic bombs.

In a local war the first object of policy is to keep it local. The Korean War was a local war and the fact that it did not spread to a world war shows that local wars can sometimes be contained. But this demands restraint on both sides. If the Americans had bombed

Chinese territory, as General MacArthur wanted, the war would probably have spread uncontrollably.

Wars used to be fought for a limited purpose, for instance to decide a claim to disputed territory. The object of each side was to exert enough force to make the other side give up its claim, not to force it to "unconditional surrender." Such a war lends itself to compromise but a war in which one or both sides demands "unconditional surrender" excludes compromise and is likely to be waged with whatever means come to hand. Therefore it is important in any future war to declare one's objectives plainly and to make them such that the other side can reasonably accept them. A war fought to destroy Communism in Russia or Capitalism in America would be a total war. A war fought to push back a local encroachment might remain local. In all cases the force used must be reasonable in relation to the objective. This would exclude the use of H-bombs in the recent trouble between Aden and the Yemen but it does not follow that lesser atomic weapons should not be used in any lesser war. There is no rule of thumb by which a hard and fast line may be drawn but it is important to distinguish between the larger H-bombs, whose fall-out constitutes a danger to the whole of humanity, and smaller weapons which may have little or no fall-out. It will soon be possible to make atomic weapons whose blast will be scarcely more powerful than that of the 10-ton "block busters" which were used in the last war. Such smaller atomic weapons cannot be compared with kiloton weapons, still less with megaton weapons. (A kiloton is the equivalent of a thousand tons of ordinary high explosive; a megaton is the equivalent of a million tons.)

If it were known that it was settled Western policy not only to avoid war whenever possible but also never to use more force than was absolutely necessary, that would soon have an effect on the views of the Russian and Chinese Communist leaders. After all they are men of like passions with ourselves. However repellent we may find some of their ideas, they do not wish to destroy the human race. But a policy of "massive deterrence" invites retaliation in kind.

At present we are fascinated by the H-bomb and have ceased to think what we can do about it, like a chicken before a rattlesnake. The consequence is that the soldiers and technicians are prone to treat the bomb as a purely technical problem without much regard to the moral implications of it and other new inventions. This is not because high ranking soldiers and scientists are morally obtuse;

quite the reverse. But they are entitled to guidance on policy in such matters. And, so far as one can judge from outside, they do not get the guidance which they need. The politicians are more dependent on intelligent public opinion than is commonly realized. The Service chiefs, atomic scientists and politicians comprise many Christian men who are deeply conscious that modern war faces them with moral problems which are too big for them. The Church has a pastoral duty to such men which it is failing to perform. And the Church means not only the clergy but the faithful lay people.

We tell the Service chiefs to defend us by the most effective means that they can discover and we leave it at that. It is reasonable to think that the possession of H-bombs can be an effective deterrent, and that their use might win a war. Therefore it is natural that the soldiers should plan to use them, unless we tell them not to. Many of them would say that they are failing in their first duty if they neglect the use of any effective weapon and that it is for us to make our wishes plain if there are certain ways in which we do not wish to be defended.

The experts differ among themselves about both the expediency and the morality of various courses of action. Some leading military experts would agree with Admiral Buzzard's general argument. Others think his distinctions will break down in practice. Others again—including apparently the British and American governments—seem to think that nothing need be said about these distinctions until the crisis is upon us. We must leave the decision to those whose business it is, but we must make sure that this decision is supported (or criticized) by an alert and well-informed public opinion and not warped by the pressure of ignorance and hysteria.

Christians, Jews, and "Religionless Christianity"

On another page we publish an article by the Rev. H. L. Ellison, on the future Church of Israel. For the first time for over 1,800 years it is now possible for a Jew to become a Christian without breaking with the life of the Jewish people. This happens at a time when the solvents of modern life have broken down much of the carapace of custom with which Jewry has so long protected herself from the corrosive influence of other faiths and other ways of thought. This breaking down of traditional customs affects not only Jewry but the whole world, not only the Synagogue but also the Church. Not only Jews and Christians, but Muslims, Hindus, Buddhists, Confucianists and Animists all find themselves being stripped of the garments in which many centuries of tradition have dressed their beliefs. They are all forced to look with fresh eyes on their sacred inheritance. Willy nilly they are being prepared to hear something new. That is the *praeparatio evangelica* of this century.

In Christendom this stripping has led to talk of " religionless Christianity." The phrase is ambiguous. I take it to mean, among other things, the Christian faith considered in itself apart from its necessary embodiment in particular cultures. The modern world is bringing Roman Catholics to consider the possibility of a Catholicism without *Romanitas*, and it is bringing members of the Church of England to look on the Anglican Communion as not necessarily bound up with *Anglicanitas*. The Eastern Orthodox finds themselves obliged to envisage an Orthodoxy which is neither Slav nor Greek but American, French or even English. And so on.

These readjustments are unusually painful but they help us all to see the difference between what is essential to the faith and what is rather the dress of time or place in which we have decked it. " Religionless Christianity " looks at all rites and ceremonies with fresh eyes but, of course, it does not mean the scrapping of religious observances: indeed by pointing to the source of all religious observances it restores a fuller meaning to them. " Religionless Christianity " does not mean churchless Christianity. Indeed it leads to a deeper feeling for church life. Was not Dietrich Bonhoeffer, who coined the phrase, one of the leaders of the revival of the German Church? " Religionless Christianity " means the opposite of " Sunday Religion." It means a faith that embraces the whole of life, that is not confined to certain times or to certain activities which are specially " religious." " Religionless Christianity " does not mean a lack of concern for creeds and other formulations of the faith, but it does involve a determination to distinguish between the eternal truth and its expression in the thought and language of a particular time and place.

The classical doctrine of the person of Christ is expressed in terms of the ideas current in late antiquity. Philosophers brought up in the Indian or Chinese traditions who were faced with the problem of working out this doctrine for the first time would express the same truth in very different terms. Even in the West, post-Freudian theologians are beginning to look reverently for a relation between our understanding of the person of Our Lord and the discoveries of psychology about all personality. Jewish Christians in Israel will naturally want to explore Christian doctrine afresh in terms of Hebrew thought as it is understood in Israel to-day.

In view of what Mr. Ellison says one is bound to ask " what sort of Christianity is this that has no explicit doctrine of the incarnation? " But if we accept that it is through God's leading that a small part of the old Israel now believe that Jesus is the Messiah, then we may trust the Holy Spirit to lead them further into the one truth. We ought to agree that the late classical and western European garments in which the faith has been decked by us and our forebears is not the only clothing which fits the truth. But our Hebrew brethren would be going too far if they asked us to say that traditional formulations are unbiblical where they are un-Hebrew. The Holy Spirit has worked pre-eminently through Gentile cultures since the first century A.D.

I am one of those who think that the seed of all later divisions of Christendom lies in the failure of the Church of the Roman Empire to hold oriental Christianity in the fourth and fifth centuries A.D. The fullness of the Church is incomplete so long as the faith looks foreign to most of those who are not of European descent, that is to most of the people in the world. The Hebrew Christians of the State of Israel have an essential work to do in giving a fuller meaning to catholicity. If at present they reject our formulations of the faith, we must say that in our view they have failed to grasp the full meaning of these formulations. I hope we shall be reluctant to say that they have failed to grasp what the faith itself is. It may be that the present condition of Hebrew Christianity is a stage in God's gentle way of bringing His ancient people to know the Messiah even now. Surely, we must be forbearing. But it may not be easy.

I fear that Mr. Ellison's article may cause pain to many of my friends. To Jews because it contemplates their conversion, to Arabs because it contemplates the permanent loss of Arab lands, to Roman Catholics because of its strong rejection of Roman beliefs and to Orthodox Christians of all churches for the reasons discussed above. I am sorry for this but it must be FRONTIER's policy to face controversy whenever necessary. In particular, in writing about the clash of faiths in various missionary situations we shall sometimes come on cases where one set of Christians have a grievance against others which ought to be brought into the open. We shall not take up such cases lightly and when we do so we shall make it a rule to get someone from the other side to comment on anything that we print.

Rush

Like most of my friends, I live in a continual rush. My circumstances are such that I ought to be able to avoid this. I try but I do not succeed. Rush leads to shallow living, to a dispersal of energy, and to a failure to concentrate on the moment. One is always disturbed by the thought of what one has got to do next. One can never forget the clock.

Rush is not merely a nuisance, it is a spiritual evil, the besetting sin of this age. It is easy to see that it has spiritual roots, but it is not easy to find a remedy. Take my case as an illustration. I can give excellent reasons for everything I do. I have done some pruning, but for every activity that I give up, I find myself under pressure to take on something more. At one time I found myself continually busy trying to catch up with reading periodicals and duplicated documents whenever there was a gap in other activities. I had no time to read good old books, no time for real recreation or to see old friends. Recently I have tried to keep a rule by which different parts of the day are set apart for different purposes. This rule is not easy to keep and it is not a complete answer, but it has helped. When I adopted it I looked on it as merely a first step and I was surprised to find that it not only set a limit to the time spent on certain activities but also enabled me to get through more in the day and with less rush. The question " What to leave out? " remains unanswered. Yet it is already something to see that in a busy life one must keep a conscious balance between work, other active commitments, family life and recreation, and that a rhythm of prayer and spiritual life must run through all.

I doubt whether most of us are fit to find the right pattern unaided. I think we should benefit by going through our diaries item by item, with trusted friends who would give us their advice to drop this and consolidate that, to make perhaps more time for friends and family or to give up the attempt to keep up with ephemeral reading.

Part of the difficulty is that our social standards are wrong. When I was young, leisure was still regarded as something of an ideal. Some preferred the leisure of the Athenian agora, others that of the sporting life, but in either case the enjoyment of leisure conferred a certain prestige. Obvious abuses of such an attitude to life have led to a complete reversal of values. Nowadays leisure is a subject for apology and lifemanship demands that one should appear to work to an exacting time-table. One's prestige goes up if one can say "I have only three free evenings before Easter," or if one has to leave a meeting before the end in order to do something else. So vanity leads one to take on too much.

Again, if people want to persuade one to take on something new, they often tell one that one's exceptional talents are a special qualification for the job, indeed that no one else could do it. Most of us like to hear this and are soon softened up by flattery. In these ways conceit is one of the main causes of rush and the struggle for a balanced life is above all a struggle with pride.

But there is no effective remedy against pride without prayer. A busy life will always get out of balance unless it is a spiritual life. The right balance is an intimate personal thing and we cannot expect to find a rule of thumb. But we are helped by the experience of others. So in this issue of FRONTIER we publish a number of articles about the spiritual difficulties of a busy life. This is only a first approach to a large and difficult subject. We hope that readers will help us to go further with this by sharing their difficulties with us. One thing is clear, " Prayer is a way of life rather than one more thing to do; " prayer for busy people is " the practice of the presence of God." Brother Laurence has a thing or two to teach business men and civil servants as well as clergymen.

One of the difficulties of doing a large number of things efficiently is that one is tempted to be thinking two moves ahead, and that may prevent concentration on the immediate task. It is possible to be very efficient, up to a point, and yet to be superficial. But superficial efficiency is not good enough, To get below the surface in anything demands concentration, but rush makes concentration difficult. I am sure that it is part of the Christian life to live fully in each moment as it comes, to concentrate on the task in hand without letting oneself be distracted by the next job. Sufficient to the moment is the evil thereof. I know a Russian Bishop who never thinks of the time. Instead he sets his alarm clock to remind him of his next duty. Until then he has no thoughts for anything but what he is doing. Concentration in prayer, and spiritual concentration generally, have more to do with efficiency in practical affairs than we generally imagine.

J. W. L.

In these editorial notes I have used, with permission of the publishers, some material from my little book *Hard Facts*, to be published by the S.C.M. Press in February.

REAR ADMIRAL SIR ANTHONY BUZZARD

Limiting War

A revised version of an address given to the British Council of Churches at their recent meeting at Leeds.

AS a very ordinary Churchman, who happens to have been closely connected with defence policy, I have often been struck by the gap which exists between Church opinion on this matter, and the policies evolved by the experts in Whitehall.

The reason for this gap is, I suppose, that the Church sets its sights on the ultimate ideal, with the result that it is sometimes accused of having its feet off the ground, whereas Whitehall is mainly concerned with what action is immediately practicable, and all too often assumes that moral considerations cannot apply when dealing with Communists and war.

That there is a demand for this gap to be filled is, I think, clear from the obvious confusion and disunity which exists among the Western public on what our policy should be regarding the H-bomb and the limited use of nuclear weapons.

I will not attempt to suggest what should be done to help to bridge this gap from the side of Christian ethics. But I would like to propose four concrete steps which I feel should be taken nearer the realms of Whitehall. These, I believe, would not only help to close the gap, but would also help to clear the log jam which the world has got into in defence and disarmament. All these steps could, I believe, be taken now, without waiting for Communist agreement, and—with one minor exception—would be complementary to last summer's statement of the World Council of Churches, and to the latest Western disarmament proposals, for which we should, of course, continue to seek Communist agreement.

The *first* thing required is, I suggest, a set of moral or legal principles at which the pundits of Whitehall, Washington and other capitals should aim when framing their defence policies. These might take the form of a modernized version of the conditions for a "just war." I suggest that, in the first place, these should merely re-state principles rather than try to lay down hard and fast laws, to which agreement would at the moment be difficult. It seems to me, too, that they might be better drawn up and proclaimed by international jurists than by the Church, but I feel sure the Church should lead the appeal for this task to be done.

I presume that such principles would run something like this:—

> Fighting can only be legally justified if the cause is a really just one, such as defence against blatant aggression, or the removal of some intolerable basic injustice. It can only be justified if all other means of removing that cause have been tried first to the limit. In carrying out that fighting, only the minimum force necessary must be used. Every opportunity must be kept open for the earliest possible cease-fire and return to negotiations based upon the withdrawal of the original injustice. The destruction wrought must be limited so as never to become disproportionate to the issue at stake. The weapons used must always be reasonably controlled, and reasonably discriminate, as between armed forces and civilians, and as between combatants and neutrals.

That, I suggest, should be done, in the first place, unilaterally, by the international jurists of the Western Powers: the Communists and the uncommitted countries would then be invited to say whether, or not, they were in agreement.

Having thus, so to speak, regained our sense of direction, the second requirement seems to me to be to stop the present vicious circle in the arms race, in which mutual fear is countered by arms, which is countered by more fear, and then more arms. And the key to this lies, I suggest, in an honest appraisal of the balance of power, which I think is generally accepted as being our best hope for peace until a World Government and Police Force can be achieved.

Now I believe it to be an unquestionable military fact, that, despite Russia's recent success with her rockets and *sputniks*, America has, at the moment, not a balance but a great superiority over Russia in total global war capability.

This is because, as yet, she possesses more nuclear weapons, better techniques in delivering air attacks, and, above all, a tremendous geographical advantage. Even though Russia may well catch up in weapons and techniques, this inherent factor of geography will always enable the Americans to deliver weapons from bases three times as close to Russian vitals as Russian bases can in general be to American vitals.

Moreover, quite apart from these relative considerations, the power of these weapons is now becoming so great that the saturation point will soon be reached, at which relative factors no longer have any significance. After that the mere existence of a certain number of these weapons on each side will be sufficient to make total war utterly repugnant to both.

I suggest, therefore, that the West in general, and the Americans in particular, can well afford to state that we are no longer interested in a neck and neck race in total war weapons, but only intend to maintain sufficient of these to ensure that any potential opponent will always do his utmost to avoid total war. In other words, we should openly accept the stalemate or balance of power in terms of total war weapons.

We might even go further, and renounce unilaterally our intention of ever fighting total global war through to a finish, if such a war should ever occur. For such a disaster could never be in proportion to any issue at stake; it could never be the lesser of two evils, since it would virtually mean the destruction of the human race.

Now whilst we would still maintain sufficient power to keep such a war pointless for the Communists, this relaxation would, moreover, enable us to begin to make economies, not only in total war weapons, but also in the many other preparations which are only required for fighting total global war through to a finish. The urgent need for these economies will be apparent in a moment.

The third step which we should take concerns the balance of power in regard to *local limited war*. In this, by contrast with the global balance, the Communists at present enjoy great superiority, on account of their inherent strength in conventional forces. This is due not only to their vast reserves of manpower and their low standards of living and dying, but also to such inherent factors as the internal lines of communication with which geography blesses them, and to the initiative which they hold, as dictators and potential aggressors, enabling them to mobilize and re-deploy their forces much more quickly and secretly than the West can.

Consequently, if there is to be a local balance of power, we are in the terrible position of having, in *some* cases, to initiate at least limited atomic war, in retaliation for serious local aggression by conventional forces—not in all cases, but in some. This is a fundamental factor from which we are unable to escape, at least until disarmament has gone a very long way.[1]

Another fundamental factor is that, in these particular cases, we are more able to deter or repel a serious conventional aggression in terms of limited atomic war than with conventional forces only. This would be true even though the Communists would, of course, retaliate in kind and even when they have caught up with the Americans in limited atomic weapons. Limited atomic war always favours the defender of territory more than the attacker; it enables a given front to be defended with far fewer forces; and it enables effective retaliation to be much swifter and thus makes a rapid *fait accompli* by the aggressor much more difficult. Moreover, it makes aggression much more unprofitable politically, for it forces upon him the terrible choice of either allowing us to get in the crucial first blow with atomic weapons, or of initiating the aggression with such weapons himself, which, for a local limited issue, is likely to do the overall Communist cause much more harm than good.

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[1] It is just possible that the limited use of chemical (i.e. gas) weapons might counterbalance Communist superiority in conventional forces, but these would take some time to provide, and would involve denunciation of the relevant Geneva convention.

Now all this is, of course, a most disagreeable situation for us, too. But the American and British governments have already committed themselves to a policy of limited atomic war for the more serious local conflicts. The question is whether such war can be kept within limits. And you will rightly want to know whether limited atomic war can be sufficiently limited to be in proportion to the issues likely to be at stake; whether it can be reasonably controlled and discriminate, and whether it can be sufficiently distinguished from total global war to prevent it spreading to that. Here we move from facts to opinions.

At the moment, most people—particularly the public—believe that such limitations and distinctions will never be practicable, though very few have seriously tried to work them out. If this view is right, then clearly the West must give up its present preparations for fighting limited atomic war, and spend its precious resources to better effect. But what are the alternatives for dealing with serious local aggression? Either the " all or nothing " threat of total war, or many more conventional forces (inadequate as these would still be in a number of cases), or passive resistance, for which there is, surely, virtually no prospect of the Western governments taking responsibility. Any of these alternatives would mean abandoning the local balance of power and admitting that we cannot deal with Communism without threatening genocide.

Other people—particularly some Service authorities—say that they cannot afford to have their hands tied in advance by any indication of the sort of limitations we might adopt. This school of thought implies that " it will all be all right on the night," and maintains that there is nothing more to it than applying, when the time comes, the old military principle of economy of force.

Now it seems to some of us that the truth lies between these two extremes. That is to say, that the necessary limitations are not so difficult as to be incapable of being made practicable, and not so easy as to be safe to leave until the eleventh hour. For, after examining the limitations in some detail, we feel that they can be made practical, but will require much preparation, and considerable modifications to present military practice. The geographical area of hostilities would, of course, have to be limited. The weapons used would have to be strictly limited in their size and radioactive fall-out. The targets attacked would also have to be strictly limited, particularly as regards keeping off "centres of population." And, above all, we should have to limit strictly the war aims which we try to impose as a condition for a "cease fire." In this lies the key to the whole problem. We must give up all ideas of unconditional surrender, or indeed of victory as such, and only aim at a return to negotiations on the basis of the minimum condition required to remove the original injustice.

If these limitations are worked out and ventilated in general terms, so that the world may be conditioned to them well beforehand, then we feel they would stand a good chance of being effective as a local deterrent, and of holding good if a serious local war should break out, despite that deterrent. And the reason is, of course, that, whatever they may say in their propaganda beforehand, the Communists would be desperately anxious to conform to any reasonable limitations we adopt. It would be as much in their self-interest to do so as it would be in ours. Both sides are disciplined by the over-riding mutual terror of total global war.

What, therefore, is urgently required in order to restore the local balance of power, is to convince the world that limited atomic war can be limited, that it need not spread to total war. This, fortunately, Mr. Dulles has at last begun to do, in a recent article in the October edition of *Foreign Affairs*. He has been strongly supported by Mr. Lester B. Pearson in a recent address to the "World Affairs" council. But, as yet, N.A.T.O. policy does not seem to have begun to move in that direction, and in this country the recent White Paper and subsequent Government statements have left the country in disunity and confusion on this point.

In my fourth and final proposal, I must ask you to face one more disagreeable fact. In one area—the German or Central Front in

Western Europe—it is considered to be militarily impracticable at present to stop an all-out local Communist aggression, even with limited atomic weapons. To maintain the local balance of power in this area, it is, therefore, at present considered necessary to retain the right to initiate the use of total war weapons, at least in some degree.

Now although such a major local aggression is extremely unlikely, as a deliberate initial act, the threat might well arise, unintentionally, as a consequence of some smaller conflict.

To tolerate any longer than absolutely necessary this situation, in which we may have to be the first to use the H-bomb, is utterly repugnant by any moral or legal standards. Nor is it expedient, if we want to deal with Communism without destroying all, and if we want to negotiate the reunification of Germany from a position of realistic power balance.

To escape from this dilemma requires two things. First, the transfer of economic resources, now wasted on over developed preparation for global war, to the building up of effective local forces in Germany. This would be achieved by the proposal (already discussed) to ease the race in total war weapons, and to stop preparing to fight such a war through to a finish.

Secondly, the Western public must see that the building of forces in Germany offers an escape from the threat of genocide. This task seems utterly futile, while we offer nothing but total war for any serious conflict in that area. But it would be made possible by the third proposal, i.e., the proposal to distinguish limited atomic war from total war. That alone can make preparations for limited atomic war seem worthwhile.

Unfortunately our recent White Paper set a bad example in both these respects. The damage done thereby can only be repaired if the Western Governments as a whole frankly show their public (and indeed the Communists) the difficulty that we are in in Germany, and state that we are determined to escape from it by restoring the local balance of power there, as elsewhere.

Let me summarize my proposals like this:

> *First*, the international jurists of the West should be pressed to re-state the legal principles of the " just war," as a target at which the policy-makers should aim.
>
> *Secondly*, the West should try to ease the arms race in total war weapons, by openly accepting the global balance of power, and stating that we only intend to keep enough of these weapons to make total global war thoroughly repugnant. We should say that we no longer intend to fight such a war through to a finish, or to spend resources on preparations for it.

> *Thirdly*, the West should take the first essential step towards restoring the local balance of power by explaining publicly why we consider limited atomic war and total global war to be two quite different things, why we might have to initiate the former, and why we consider it could be strictly limited and need not spread to total war. If we are *not* prepared to do this, we should give up preparations for limited atomic war and put our money into much stronger and more mobile conventional forces—supported perhaps by chemical weapons.
>
> *Fourthly*, the West should openly resolve to complete the restoration of the local balance of power by continuing to build up its strength in Germany—both limited atomic and conventional—in order to escape from having to be the first to use the H-bomb.

Apart from the first proposal, concerning the principles of the just war, the key to the rest lies in the distinction between limited atomic war and total war—and this must come first. For until that distinction has been made it is impossible to relax the race in total war weapons.

Together, these proposals should provide the workable balance of power which must surely help equitable disarmament, as well as peace. They would, moreover, begin to introduce moderation, control and the rule of law, enforced by a healthy mutual fear of total war, until disarmament or a world police force can come to our rescue.

All this should be carried out as well as—not instead of—the present efforts being made to reach agreement on disarmament, save in one respect. Instead of pressing for the cessation of all nuclear testing and production, we should press only, at this stage, to stop the testing and production of total war weapons, since it is clearly vital to the whole concept of deterring and limiting war that limited atomic weapons shall be developed until they are as small and as clean—and therefore discriminate—as the scientists can make them.

I submit that these four modest steps may prove acceptable to Whitehall and Washington. Indeed, support has been growing for some of them recently. I suggest, however, that nothing more ambitious than these will be accepted at the moment. I maintain that nothing less will meet the present urgent situation, where time is not on our side.

Whatever action individual Christians may, or may not, think it appropriate to take, at all events, they should insist on the people being given now sufficient facts to enable the public conscience to wrestle with the tremendous moral issues at stake. We need to know the facts not merely when we are threatened, but also during the long-term preparations beforehand, which will largely commit us, in advance, to the action we take in a crisis.

"FRONTIER"

In getting together material for this first number of FRONTIER I was specially anxious to do justice to the needs of former readers of *World Dominion*. Hence the international bias of the contents of this issue. I hope that former readers of *Christian News-Letter* will be as interested as I am in this type of material. I assure them that none of the interests of the Christian Frontier Council will be crowded out and that the balance of different kinds of material will be watched.

FRONTIER is, I believe, unique among religious publications in the range of churchmanship represented among its readers and contributors. Among the writers in the present issue there are Anglicans of various schools, at least one member of the Church of Scotland, and members of a number of other Protestant churches. One contributor is a Roman Catholic and one is a conservative evangelical associated with "fundamentalist" missions. Can you guess which is which? No prize is offered for the correct solution.

J.W.L.

FRONTIER LUNCHEON

Professor D. G. Christopherson, Professor of Applied Science at the Imperial College of Science and Technology, will speak on "Technology as an Education for to-day," at the next Frontier Luncheon which takes place at Student Movement House, 103, Gower Street, W.C.1, on Tuesday, 11th March, at 12.45 p.m. A friend, who heard Professor Christopherson's remarkable address to a recent meeting of the British Council of Churches' working party on scientific and technological education writes:—

> Professor Christopherson's concern is with the true nature of technology and the interpretation of religion to technologists, who tend to regard themselves simply as labourers in a particular field, rather than as links in a chain of transmission of truth, or as guardians of a mystery in the sense that, say, teachers of philosophy might regard themselves. He is also concerned with the growing awareness among technologists that their activities, carrying as they do deep and wide consequences for the world at large, carry also a responsibility to point out these consequences.

HANS-RUEDI WEBER

Worldly Holiness

We are supposed to be saints. But we do not like it. It is easy to draw a caricature of sugary or inhuman saints with haloes, to dismiss them and consequently to forget Peter's uneasy reminder: "He who called you is holy; be holy yourselves in all your conduct, since it is written, 'You shall be holy, for I am holy.'" Whether we like it or not, to be a Christian must make a difference and this difference is holy living. But what kind of saints are we supposed to be?

Throughout the ages the relevant pattern of holiness has been shaped by living personalities rather than by pallid ideas. In Protestant Christianity no one has left more mark on the pattern of holiness during the last centuries than John Bunyan and his *Pilgrim's Progress*. But later on, when the story of the twentieth century is written, it may well be that Dietrich Bonhoeffer and his *Letters and Papers from Prison*, will be recorded as having shown the way to a new kind of holiness.

Both Bunyan and Bonhoeffer were genuine followers of Christ. Both became great in and through much suffering, and both worked out their pattern of holiness in prison. But apart from these resemblances their lives and books are entirely different.

Bunyan came from the proletariat and was the son of a poor tinker. He hardly went to school at all, at the age of sixteen he was a soldier, and later became a self-made man with the Bible as his exclusive reading. Bonhoeffer, on the other hand, sprang from a German middle-class family and was steeped in western culture. After a happy youth with wealth and opportunity to travel to Rome, Spain and the U.S.A., he made a brilliant academic career. (At the age of twenty-one he wrote his theological dissertation—a masterpiece of which Karl Barth, when writing on the same subject, at the age of seventy, said that his sole ambition was to maintain the high level of young Bonhoeffer's study). But precisely because he realized his middle-class origin and accepted its responsibilities Bonhoeffer died on the gallows as a modern proletarian, a prisoner without rights in a concentration camp. Yet, until the last day of his path of suffering through Gestapo prisons and concentration camps, he kept the works of Goethe and Plutarch side by side with his Bible.

In the sixty books and pamphlets which Bunyan wrote, he hardly refers to the exciting events taking place around him in seventeenth-century England. We do not even know for sure whether Bunyan fought for the King or for Parliament! "The Pilgrim's Progress from this world to that which is to come, under similitude of a dream, wherein is discovered the manner of his setting out, his dangerous journey, and safe arrival at the desired country." This title of the world-famous book shows why its author was not interested in the political, economic and social struggles of his time. The one thing Bunyan aimed at was the liberation of man from his involvement in the evil world in order to bring him into the presence of God. Bonhoeffer, on the other hand, was led from the highly intellectual and spiritual sphere to an ever-growing involvement with everyday "secular" affairs. His *Letters and Papers* are full of the events of our epoch. He became more and more concerned with "secular" things, and it is important to observe how he dealt with them. He does not lament over the process of secularization, but he rejoices that "the world has now come of age."

Bonhoeffer was originally a pacifist and a friend of Gandhi, but he became an active fighter in the resistance movement, and a member of the group which attempted to get rid of Hitler. Bunyan, on the other hand, began life as a soldier and became a pacifist. Bunyan grew more and more religious and leaving his "secular" occupation he devoted himself increasingly to ecclesiastical work, pastoral care and preaching. One day when he was on his way to preach in London he made a long detour in order to reconcile a father with his son; he was caught in a thunderstorm, took cold and soon afterwards died—after preaching his last sermon as arranged, in spite of a high fever. Bonhoeffer also died soon after taking a service of worship; but he was in a completely "secular" environment, in a temporary prison; and typically enough Bonhoeffer had first refused to hold the service out of consideration for a non-Christian fellow-prisoner whom he did not wish to force to attend. In fact, Bonhoeffer became more and more "worldly." While Bunyan tried to liberate men from their sinful involvement with their fellow-men in order to put them on the way to God as individual pilgrims, Bonhoeffer calls us out of our pious isolation to mutual responsibility before God, and to a deep commitment for the affairs of this world. The very day after the attempt to assassinate Hitler had failed, and Bonhoeffer's fate had been sealed, he wrote:

> During the last year or so I have come to appreciate the " worldliness " of Christianity as never before. The Christian is not a *homo religiosus*, but a man, pure and simple, just as Jesus was man, compared with John the Baptist anyhow. I don't mean the shallow this-worldliness of the enlightened, of the busy, the comfortable or the lascivious. It's something much more profound than that, something in which the knowledge of death and resurrection is ever present. I believe Luther lived a this-worldly life in this sense. . . . it is only by living completely in this world that one learns to believe. One must abandon every attempt to make something of oneself, whether it be a saint, a converted sinner, a churchman (the priestly type, so-called!), a righteous man or an unrighteous one, a sick man or a healthy one. This is what I mean by worldliness—taking life in one's stride, with all its duties and problems, its successes and failures, its experiences and helplessness. It is in such a life that we throw ourselves utterly in the arms of God and participate in his sufferings in the world and watch with Christ in Gethsemane. That is faith, that is *metanoia*, and that is what makes a man and a Christian (cf. Jeremiah 45). How can success make us arrogant or failure lead us astray, when we participate in the sufferings of God by living in this world?

Neither Bunyan nor Bonhoeffer ever maintained that their own particular way of life was the only possible course. In the *Pilgrim's Progress* Bunyan mentions other pilgrims besides Christian who had to take quite different courses in order to reach the heavenly Jerusalem. And Bonhoeffer knew only too well that his life was but a " fragment " and that many other fragments would be necessary to make life whole.

We, too, have much to learn from both these examples. But surely Bonhoeffer's way goes further in showing what holy living means to-day.

Many Christians to-day are not at all sure what a " saint " is, or what is meant by a " holy " life. Most of us have rejected the patterns of holiness accepted in former centuries, but we have no clear idea what type of holiness is relevant for to-day. The result inevitably is that Protestants especially either have no particular way of life at all, or else an antiquated way of living in which they no longer believe themselves.

The only people who seem to be facing this question seriously are a growing number of Roman Catholics. They tend to reject the traditional conception that in order to become a saint one must retire from the world. They emphasize that the temporal conditions in which lay people work are means for sanctification. Just as the early Christians showed their true citizenship by living in the world, and not by withdrawing into a Christian ghetto, so to-day many

Roman Catholics aim at becoming saints " in " the world, and even to some extent " through " the world.

" Toward what type of holiness are we tending? " This was the title of an enquiry made by the French Dominican periodical *La Vie Spirituelle* about twelve years ago. The answers to that enquiry are most revealing. A few quotations and comments may suffice to help us further in our own way of following Christ in the world of to-day.

> The majority of those answering the above-mentioned enquiry visualized a saint as a very human man or woman (" *l'humanisme chrétien* " becomes almost the key-term in many answers) living in a very human, ordinary environment. " There is no longer any need to retreat from the world; one can be a saint anywhere. . . . What joy to know that that is possible, that saintliness is the normal requirement of baptism, and that one can attain to the saintly life in the workshop, in the office, in a professorial Chair,or in the fields," answers a group of future priests. Many laymen regard it as a form of escapism to seek holiness outside the sphere in which they have been placed. They consider the full acceptance of responsibility in temporal affairs as the primary task of Christians, and even as a way of sanctification. " The saints of former times show us that one must free oneself from the created world. The saints of the future will show us how we can use the created world without becoming enslaved to it, so that through us God may be incarnate in it." That is what a fervent leader of " Catholic Action " wrote. Another one says, " My road to sanctification is through my family life, through my work, etc. It is by living a good life in all these spheres that I become holy. If I withdraw elsewhere in order to become a saint, that is a form of escapism."

Listening to these testimonies one may wish to give a word of caution. Is there not too much emphasis on man? And is not this view of man and of the whole world too optimistic, ignoring the reality of sin and of demonic powers? Kierkegaard would certainly have raised questions of this kind. But in the midst of power politics which were truly demonic, Bonhoeffer pointed to a way of holy living which was strangely similar—although he was more active than anyone in attacking " cheap grace."

Devout Roman Catholics are rapidly losing confidence in material, human means for achieving spiritual ends. Duties, and pious practices and exercises are in discredit. The following view, expressed by one of these ardent Catholics, is typical of the general feeling: "I must confess, I feel very embarrassed when I hear a person's Christian virtue measured solely by the criterion of his ' religious practice.' In my opinion the most important factor of all in holiness is to fulfil the duties imposed by one's state in life through love, helped and supported by a Christian community." In this view one's neighbour is an element of sanctification; personal holiness runs parallel with one's attitude to one's neighbour. " It is through others that we become saints," writes a leader of " Catholic Action." This implies that the apostolate, missionary concern for non-Christians, is intimately related to sanctification. Modern Roman Catholic spirituality is essentially apostolic in nature.

But we cannot be sanctified through our daily life in this world, with its frequently inhuman and pagan structures, unless we already have a minimum of real spiritual insight and a beginning of Christian growth. And we cannot love our neighbour unless we have learnt brotherly love through community with Christ and with our Christian brethren and sisters. For both these reasons the answers to the above enquiry all stressed the primary significance of Christian community life, and perseverance in " the Apostles' teaching and fellowship, in the breaking of bread and in prayers " (Acts 2 : 42). But, while expressing the longing for a visible life-renewing communion of saints, the answers are severely critical of the existing traditional expression of Christian community, especially of parish life.

The growth of a new kind of spirituality depends on setting up new forms of Christian community life. It is significant that, only a year after the above-mentioned enquiry, Pius XII had to amend the Canon Law considerably through the Apostolic Constitution *Provida Mater* (1947) in order to make provision for so-called " secular institutes." This is a revolutionary, almost paradoxical development in the Roman Catholic Church, which upsets the traditional distinction between the religious (monks and nuns) and the laity. Laymen and laywomen who are fully involved in the temporal affairs of this world take unofficial and usually temporary vows to observe the three classical " counsels " (poverty, chastity and obedience); these are adapted to their lay status. They do not live in a resident, monastic community nor wear anything special to show that they are members of a " monastic lay-community "; these communities are not appendages to any traditional monastic order, nor are they movements within " Catholic Action " dependent on diocesan clergy. The continuous spiritual training and the disciplined life provided by such " secular institutes " does much more than traditional parish life to help lay people to be " contagiously human " and to love their non-Christian colleagues with the love of Christ. Even within the Roman Catholic Church, this new development is still highly controversial. But however one evaluates it, one must admit that it provides a concrete and effective answer to our search for a new type of holiness, and that it is probably one of the most important developments in present-day Roman Catholicism.

When we read these testimonies stressing the primacy of love of one's neighbours and therefore the need for a disciplined Christian community life, we are again reminded of certain writings of Bonhoeffer. The title of his famous dissertation is *Sanctorum Communio.* Not only did Bonhoeffer write about "Life Together"; he actually practised it with the students of the emergency seminary of the Confessing Church. From that *Bruderhaus* in Pomerania he wrote in one of his letters: "Not cloistered seclusion, but inward concentration in order to give service to others, is the aim." Bonhoeffer never wrote off the empirical Church. His whole message to pastors and theologians was that Christ "exists to-day in the form of the Church" and that this poor, empirical Church (and not an ideal but unreal para-church) must be their concern. But the concern of this Church is the world. "The Church is its true self only when it exists for humanity . . . it must tell men, whatever their calling, what it means to live in Christ, to exist for others." Bonhoeffer was therefore sharp in his criticism of self-satisfied churchism, and his suggested sketch for the renewal of church life and parish life was radical. Indeed, many things must be renewed, or die, in our Christian communities before the churches' work and worshp can become the source of what A. R. Vidler has called "holy worldliness"—an expression which would certainly have appealed to Bonhoeffer.

This lay-holiness which stands in its own right, and which some Roman Catholics consider not inferior to the holiness of monks and nuns, is indeed a *new* kind of spirituality for them. But in its essence much of it seems not too different from what the Reformers (especially Luther) taught about Christian life in the sixteenth century. Many Protestant laymen and laywomen will therefore be right in saying that this "new" way of holiness is what they have been trying to live for a long time; at least, it is the way they would like to live if their pastors, and their brethren and sisters in Christ, and the whole pattern of church-life, would help them better to live like that.

There is therefore all the more reason why we should learn from our separated brethren in Christ, who are now discovering this new (or old) way of discipleship; and why we should listen to Bonhoeffer, who himself listened with the Reformers to the Good News and tells us about it to-day in a new way.

MARC-ANDRÉ LEDOUX

French African Colonies and Christianity

The French approach to colonial problems has achieved some remarkable results, which are scarcely known in Britain. The Youth Secretary of the Société des Missions Evangéliques de Paris *gives his personal view of recent developments.*

This article deals only with the countries south of the Sahara, excluding North Africa. All of them were conquered at about the same time, in the last third of the nineteenth century. The reasons for this conquest and the administrative and military conceptions, in short "*le style impérial*," were common to all of them. It was in each case the same army, the colonial infantry, and methods which came from Algeria. Everywhere there was the same attempt to introduce certain forms of order and administration, and the same lack of understanding, the same refusal to accept the traditional social organization, the indigenous hierarchies and sovereignties. The first and indeed the only French theorist of indirect rule is Lyautey. He was able to apply his theories in Morocco only, and at a much later date.

The countries in question have one other common characteristic, unlike Asia and Algeria, they are countries which are sparsely populated and where human settlements and centres of development are widely scattered. Recent medical and social developments have resulted in an extraordinary increase in the population but, contrary to what has been happening in Algeria, this has caused no anxiety. It might even be said that it has not yet reached the desired level, and that this increase in the population is a source of progress, which will assist the development of the country. The present figure is equivalent to the population of Nigeria (30,000,000) but it is spread over a productive soil (excluding the Sahara) which is at least ten times as great. Nowhere is there famine or danger of famine, nor is there a lack of cultivable land. Besides there are very few whites, except in Madagascar. On the whole, these people are not planters or "colons," they do not own the land, and there is no agrarian problem. There are, in all, 150,000 Europeans, four-fifths of whom live in the large towns, and a third of these in Dakar and Tananarive. They are officials, traders, and technicians. This does not constitute a European population, or even a minority. They cannot be considered as anything but individuals with individual interests and capacities.

Finally, one of the common attributes of these countries is their poverty. It is only recently—during the course of the last two or three years—that the country's wealth in minerals and mineral oils, and its potential hydro-electric power, have been proved and have begun to be exploited. Until now there has been everywhere a subsistence economy producing just enough foodstuff and very little in the way of exports. They are, therefore, not overpopulated countries, but rather they are very much underdeveloped.

If one wished to characterize French policy south of the Sahara, over the last 75 years, the most important factors are direct administration and assimilation which are linked with each other. The policy of direct administration does not disregard the diversity of local situation, nor does it fail to recognize the importance of the traditional ordering of society, but it cannot resign itself to accept them as they are. It attempts to solve everything by means of skilful application of a general doctrine. The French can well appreciate that Senegal is different from Madagascar, but for them there is only one form of order, justice, and authority. This form is based on Roman Law; the catholic universalism of the Middle Ages; and the Cartesian philosophy. It is therefore not surprising to find in two countries which are 10,000 kilometres apart the same procedures and style of government. For a long time a great deal of initiative has been given to the administrations in the countries themselves. But, for all that, this method of administration prepared the way for the extraordinary degree of centralization which now prevails. All the thinking is done in Paris where also every decision is taken.

From this point of view the native *élites* and the African civilizations could only be accepted in so far as they became gallicized or found their place in a French organization and system of values. It made no difference whether it was a question of the king of the Upper Volta, or a young educated Malagasy, they were both considered merely as French citizens. With their baccalaureat or the *Légion d'Honneur*, whether they were electors or eligible for election, they were still just like inhabitants of Calais or Perpignan. This liberal attitude, which satisfied the French conscience, also led them to believe that there were no problems, political or racial, in the overseas territories.

The events which took place in Indochina and then in North Africa were a rude awakening for French public opinion. It was then that the limits and difficulties of assimilation were discovered. Firstly, the political problem was not peculiar to the *élite*. For many reasons, and in various ways, a feeling of nationalism began to awaken whole nations. It is not only the *élites* which must be assimilated, but tens of millions of men. This is a tremendous task, which in the cultural and political sphere would take centuries to complete, and on the economic plane would demand an immeasurable effort. Being the first to realize this impossibility, the Africans, whom we thought we had assimilated into French culture and citizenship, suddenly seemed to change sides and rejoin their own people. This was not without much heart-searching on their part. Suddenly they no longer desired to be French citizens, none of them wanted to gain the *Légion d' Honneur*, and none of them wanted to be associated with the *Union Française*. The independence of the States of Indochina, and then of Morocco and Tunisia, was followed by a violent rejection of the *Union Française* and inter-dependence. It appeared that the traditional French colonial policy had come to a dead end.

However, in " black " Africa a new policy was emerging. It was initiated by the Brazzaville Conference in January, 1944, and is set out more or less clearly in the 1946 Constitution. In each territory local assemblies enjoyed wide freedom in financial matters; town councils were set up in the large towns; there were elections. The franchise was not yet universal but even so several million people were involved. For the first time these countries were represented in the French Parliament itself (out of 600 members of the *Assemblée Nationale*, more than 30 are black). Of course it is not, or not yet, a question of complete self-government, nor of true federalism. But it was a school of " government." And the events of the last two years have shown that this is where those who are to-day in power were prepared for leadership. In this freedom trade unions and political parties were formed. Well organized strikes lasted several weeks, and parties such as the African Democratic Party or the socialist party enjoyed much the same activities as the French parties.

By degrees this led to the very revolutionary law of the 23rd June, 1956 (*loi cadre*, for the overseas territories), with which the name of the socialist Minister, M. Defferre, has been associated. This law was based on the general agreement of specialists concerning the measures to be taken. In view of the incapacity of the French Parliament to act quickly enough the Loi Defferre defined, somewhat vaguely, the principles of internal semi-autonomy, and authorized the Government to act by decree subject to subsequent approval by Parliament. In this way all the countries in question have received, together and during the course of a few months, universal franchise, local Parliaments, and native Governments. Everywhere there was a common electoral role, i.e. separate representation of Europeans was abolished: Togoland and the Cameroons, which were under the supervision of U.N.O., gained complete internal self-government, and gave a lead to the development of all the other countries.

The " Defferre-Law " showed the desire of the great majority of French people to build a " federal whole," that is to say, to give each of the overseas peoples freedom and equality, but at the same time to bind them to the French nation with solid juridical bonds. For a Frenchman, fraternity always ends in being expressed in a law. Whether French opinion is conservative or liberal it sticks to what seems to be the original and specifically French approach to the colonial problem. It cannot see a middle path between federalism and hostility, or between an inter-dependence which is guaranteed by law and secession. It does not rely on common material and cultural interests alone. It considers that everything is lost at the mention of independence, and at the suggestion that the colours of the flag should be changed.

What is the situation at the present moment ? Firstly, the French are disappointed at the lack of understanding on the part of the United States and the Bandoeng Group, not to mention the European countries, towards the federal formula which we are trying to put into practice. It seems to Frenchmen that the world mistrusts any form of French initiative, however generous it may be, and condemns, on principle, any other formula but that of immediate and unconditional independence for overseas territories. It is permissible to think that the internal semi-autonomy of Madagascar and the Cameroons gives more independence and more responsibility than the formal but fictitious independence of certain small states in the Middle East which have never enjoyed any form of franchise, even limited. It must be said that all the American propaganda about Ghana arouses in France a feeling of jealousy and anger. We are taken as hidebound colonizers because we propose a different formula, and because we are trying to develop simultaneously the fifteen countries for which we feel ourselves responsible, instead of showing one or two symbolic achievements on the international stage.

If the " Deferre-Law " was carried by a large majority in the French Parliament, and it is generally considered in France as a reasonable measure, one may well ask oneself if the true situation is clearly understood. In reality, public opinion, and even the political leaders, are very little interested in " black " Africa. There is, instead, a feeling that by making some concessions at the right moment difficulties have been avoided, and that the problem has been solved temporarily. It is to be feared that when it is seen that the situation is still developing, public opinion will be stunned into rigidity. The French have, in fact, great difficulty in accepting fluid situations. They loose faith and grow anxious when it seems to them that settled agreements are continually being questioned.

Nevertheless, Africa is in the throes of transformation. Each year new problems arise, each year the situation must be tackled from a different angle. The advance to autonomy is, in fact, certainly not the extortion, one by one, of successive concessions, nor is it merely disguised ambition to be permanently separated from the mother country. There is in that a risk of misunderstanding. In the years to come the Africans will demand new institutions and new relations, but for them this will not be at all revolutionary, it will be the continuation and normal development of a situation on which, in their eyes, everyone is now agreed. But for the French it will be a reason for anxiety, and for thinking that, as soon as they renounce the use of force, there is nothing left for them to do but to abandon the territory.

This risk is aggravated by the lack of federal structures in the French Constitution. To form a federation there must be at least two parties concerned, whereas all French institutions are formed of a single unit. A federal framework is a necessity if the evolution of the overseas territories is to be combined with close links with the mother country. In order that this federal framework should not appear to be a new form of colonialism, it is imperative that the mother country itself should sacrifice a part of its sovereignty in favour of new federal institutions. It is difficult to imagine the French Government and the French Parliament spontaneously relinquishing some of their power. It is even more difficult to imagine new institutions, without any historical background, having any real political authority. This is an impasse. On the other hand, all the discussions on the reform of the Constitution are dominated by the Algerian problems. To speak of federalism is to recognize the autonomy of Algeria, and that is what the French find so difficult to do. Algeria is so close to France itself ! In many respects Marseille is nearer to Algiers than it is to Paris.

Another aspect of the problem is the economic burden which the overseas territories constitute, and the financial burden which their development entails. It has already been mentioned that these countries are poor. They have exported little until now, they have no commercial profits and no savings, in short, no capital. Their development requires a tremendous amount of work and large numbers of technicians. All this costs a great deal of money before it makes any return. For the last ten years France has been working on a plan of economic and social development. Under this scheme 1,500 thousand million francs have already been given by the mother country, that is to say by the French taxpayers. Compared to the national revenue this effort is proportionally much greater than the efforts made by Great Britain and the United States.

The French are beginning to realize that they have done much for the under-developed countries, far more, in fact, than any other country. This is another reason for their feeling that it is injustice on the part of world opinion to show them so much mistrust. And they are beginning to wonder if such an effort is really worth while. This matter is being discussed by specialists at this very moment. Those of the Ministry of Finance consider that it is important to continue and even to increase this form of investment; that it is a burden that France can sustain; and that economic results are beginning to show. But other specialists, who represent the opinion of the employers and the industrialists, consider it to be a bottomless pit, which will eventually ruin the French economy and render it incapable of facing German competition in Europe. These discussions and the reactions of public opinion are dominated by the Algerian problems. This country is so desperately poor and over-populated that, in order to raise its standard of living effectively and make it part of the Metropolis, France will have to make a tremendous financial effort for the next twenty or thirty years. It is doubtful whether the French economy or State finances can bear it, and even more doubtful whether the French taxpayers will agree to it. And if in the long run it is going to be the same in all of the overseas territories, they might as well abandon these countries immediately, grant them complete political independence, and leave them to hope for the promised Russian assistance and hypothetical American aid.

Let us now consider the position of the Christian, and what all this means to the Church of Christ. Firstly, in Africa the political evolution which has been sketched above lights up a fact which we have a tendency to forget—that the Christian element is only a minority. For a long time, and until two years ago, Christianized and *élite* populations seem to have been confused (with the exception of certain territories which are deeply Muhammadanized). In the limited political life that existed previously it was the Christians, or the Africans who had benefited from a Christian education, who played the essential roles, but the advent of universal franchise has given the preponderance to Muslims and Animists. And as in many cases the Muslims have succeeded in persuading the Animists to vote for them, the unforeseen consequences of the universal franchise have been to reinforce economic and social feudalism to the benefit of the Muslim leaders; to reinforce the tendencies which are conservative and provisionally pro-French; and to raise doubts about the opportunities for evangelization and religious liberty in parts of " black " Africa. It is the same situation as in the northern provinces of British Nigeria. The Cameroons are a good example. The local assembly was presided over by a Protestant until the end of 1955. Many people thought he would eventually become the head of the Government (perhaps he may indeed do so). In the new assembly, which was elected by universal franchise, the Muslims managed to get one of their members into the Presidency. The Christians are in the minority, and the Church is small, probably it is better so.

Faced with this situation, the Catholic Church has maintained everywhere the same attitude, which is politically daring and spiritually ambiguous. The Vatican considers that the greatest danger for Africa, or rather for the Church in Africa, is Communism, and that the best form of prevention against this is to build up as quickly as possible the independent African states. The thing to do, therefore, is to put an end to the traditional association of Christianity and colonialism and steal the thunder of Communism—" the emancipation of the coloured races." This is why the Catholic missions have encouraged and even initiated nationalist movements (which have sometimes proved to be violent) so long as they have been energetically anti-Communist.

The French authorities have been surprised to see the Fathers suddenly change their allegiance. They were disgusted and declared that the Church was passing over to the side of the barbarians, as had been the case at the fall of the Roman Empire fifteen centuries ago. What had really happened was that they had misunderstood the essentially religious objectives of the Catholic Church—which were to use power and changing political situations to its own advantage, in order to establish a solid African Catholic Church. The present situation is therefore characterized by the leftist, some would prefer to call it demagogic, attitude of the Catholic missions; by their vigorous and successful intervention during the elections; by the creation of thinly disguised Catholic parties; and by the seizing of power. In the countries in question there are 15 governments and about 150 native ministers. Amongst these are about 5 or 6 Protestants and at least 50 or 60 Catholics, whereas, altogether, the Catholics are not much more numerous than the Protestants. It appears that the Catholics consider Madagascar and the Cameroons to be of particular importance. The Catholic trade unions in particular are developing fast, and most of their adherents are Muslims.

As for the Protestants, particularly the young Churches, they too incline towards autonomy, and they find themselves in a situation which is completely new. Most of the Protestant Missions, whether they are French, English, Scandinavian or American, come from churches which are themselves in the minority in their own country and have always had very few connections with the Government. One is therefore in a " free church " atmosphere which is pietistic and individualistic, in which the salvation of individuals is considered of greater importance than the national life, and the preaching of the Gospel than its social consequences. The undoubted result of all this amongst both the missionaries and the churches is a very pietistic and ecclesiastical view of the situation and a hesitation or clumsiness in politics.

It used to be feared that the African pastors might become too deeply involved in politics, but now the fear is that they may not take enough interest in such matters. The real temptation which faces them is that of withdrawal or abstention. This is indeed a grave danger, because when this is the attitude of the pastors and the Synods, the laymen, and probably the youngest and most dynamic among them, will hurl themselves into the political field. Their eagerness to take part, which is not always free from the most dangerous theological confusion, is neither understood nor guided by the Church. There is a desperate need for social ethics.

By reason of their lack of general knowledge, or their age, the leaders of the young churches have great difficulty in understanding what is going on around them. They do not know what to think about it nor do they know what attitude the Church ought to adopt. The research done by the World Council of Churches on the problems of the countries undergoing rapid social change answers an urgent need.

In the face of Islam, which has penetrated all parts, and of Communism, and a questionable but coherent and effective Catholic doctrine and policy, it is tragic that the Protestant churches should be hesitant or silent.

Finally, let us mention French Protestantism, or rather the Protestantism of the French language, because in fact the campaign is conducted by French and Swiss (the *Société des Missions de Paris* is international, not merely French). At such a time, when the overseas territories are gaining their independence and the young churches are achieving full autonomy, it is vitally important that the European churches, and particularly the French ones, should increase and not diminish their assistance.

If our churches at home were to grant autonomy to the young churches, because they demand it, and in order to relieve their financial burden, they would, by one single action, invalidate the disinterested efforts of the missionaries for the last century. In that case the missions would seem to be bound up with capitalist colonialism. French Christians no longer question the necessity for making an effort in this direction. It is to be hoped that they will not be discouraged in this by factors or by arguments which come from outside the Church. It is our responsibility to assist the young churches by putting at their disposal all the theologians, the technicians and councillors which they need in order to adapt themselves to the new situations in which they find themselves. The time is desperately short and it is up to us to widen their outlook to world-wide dimensions, and to introduce them to the ecumenical world.

Perhaps the task of French Christians is to exert an influence on French policy. This will consist in making French public opinion conscious of its responsibility towards under-developed and unindustrialized countries. The Church cannot be indifferent to the tragic widening of the difference between the standard of life of the West and that of the " third world " (*le tiers-monde*).

Three Confessions

In the following articles, a layman, a housewife, and a minister of religion discuss the difficulties they meet in the attempt to practise "worldly holiness." We have asked them to be personal.

KENNETH GRUBB

I. The Spiritual Need of Men in Responsible Positions

It is not easy to discuss this problem helpfully since presumably people's experiences differ largely. How Christian men feel their spiritual needs and arrange that they should be met, is partly regulated by the kind of life that circumstances make them live, and partly by their temperament. At least that is the human aspect of it. But one thing is fairly common among sincere men, namely, that the difficulties arise not from deliberate neglect but from the pressure of affairs. This may be an excuse made too lightly, and it is easy to say that a Christian man should regulate his life so that he is not overwhelmed by the cares of this world. But an excess of business is not usually willed deliberately, it just happens, and it is exceedingly difficult to divest oneself of it. Sometimes the Church is the "sinner," since there are men who are "driven wild" by the demands that the Church makes on them.

One should struggle to keep up the reading of the Bible, but I do not share the intense admiration that many have for daily reading. I prefer to read a dollop and to let it roll in my mind for a few days, and then do the same again. When and where to read are again a matter of taste. Some do it well in bed; others sleep well in the same place. Some do it alone; others with their wives (that is, each with his wife, one hopes). Some like the unvarnished Word of God, whether in the A.V. or a modern version; some a bit of a commentary. I find it useful to pick out some really juicy text and let it dwell in my mind and in my prayers for a few weeks. I suppose this is very simple and primitive but it suits me.

It is good from time to time to read a short book about some great Christian doctrine. The difficulty for a busy man is to know which and what. There just is not time to read the book reviews. I have a personal friend, a theologian, who advises me, but one man needs to know another's mind pretty well to do this. Moreover many theological works are hard to read strap-hanging, and even if read in the armchair they lack that terseness which is a help to an active man covering much ground in a short time. It may be I am over-critical and that theology just does not lend itself to such expression.

Listening-in is a help to some people, but I find, firstly, that B.B.C. broadcasts never suit my habits in iming; and, secondly, I do not have a mind sufficiently retentive to profit from what I hear.

Prayer must always be had. I find it difficult to prevent my mind wandering at prayer. Once I have prayed for my family and friends, the causes with which I am connected, personal problems and other obvious topics, I tend to run dry, since I am not much given to set forms in private prayer. Moreover, in the evening one is sleepy. But it is tremendously important to hand oneself over to God through Christ and enter into communion with Him, and this can be done whether a man's temperament is mystical or practical. Family prayer is tough. We kept it up at home until the children grew up, but then, somehow, it seemed to fall to pieces. Maybe it is an outmoded conception. There are those, who in their work, whether it be in their office or in public, have trained themselves to send up momentary prayers to God. I think they get a lot out of it, and the practice is to be commended, but I have never brought myself to it.

I get a great deal out of Christian worship, in my case the Church of England; but the worship of the Church of England reveals its attraction gradually and is not easily perceived without patience. Many of life's best things must be lived for. I get most out of Holy Communion, but I get much out of other services, provided I put something in, and out of the general fellowship of my local Church. But here, too, there are difficulties. Concentration is not easy, the preacher obviously must preach for the general level of the congregation, and a lively mind is at the end of the paragraph when he is still in his first sentence. Again, many of us are concerned in church business, and if one is a churchwarden of a large church, it may mean much spiritual distraction. Even the worship of God becomes a kind of business, and however much the earthly and the heavenly ought to be of one piece, it is difficult to feel pious if one is throwing out a drunk when the collect for grace is being read.

JACYNTH ELLERTON

II. No Time

There are many women at the present time who do too much. I am speaking to myself when I say that it is not necessary to be too busy, but I think my situation is a common one. Until a year ago I ran a house and family, cooked the meals and as well as this I undertook two jobs. One job was possible to do at home, the other entailed much time and energy spent outside.

I used to wake up anxious about the day. By the afternoon the pressure had become intolerable and by the evening there was a long list of things I had left undone. It all seemed inevitable, but I was always tired and usually cross. I had no time to do nice things, no time for my friends, no time to pray.

Then one day a friend admonished me.

Now English people seldom follow St. Paul's instruction to "admonish one another." So I was all the more startled when he said "Don't be greedy." When the words had sunk in I began to think that they were true. It is very pleasant to make extra sums of money and I had come to think it was necessary to the economy of the house; forgetting that in women's lives and with rising prices it is often more profitable to save money by prudent spending and peacefully mending the curtains than by struggling to make an extra income.

But when I began to think of giving up one of my jobs I found it very difficult to do. It is very hard indeed to give things up. It is like being knocked down. I began to see that it wasn't only greed. It was pride. And no one helps in such a situation. "Oh, you are so good at it!"; "Won't you get bored ?"; "You are so clever to fit it all in," and pride gets the upper hand.

In the end I did give my job up and there was time to pray. But I understand, and wouldn't like to deny, that there are those whose jobs are relentless and overwork inescapable. If this is so and no amount of replanning and elimination can solve the problem, there is still a way of prayer.

Prayer isn't only a matter of time. It is in a sense outside time. A way of life rather than one more thing to do. A whole lot of praying on Sunday won't do for the week. The important thing is that during the day one must try to keep in touch with Christ. A dart of prayer is always possible before each event of the day. There is the beautiful Jesus prayer so widely used "Lord Jesus Christ Son of God be merciful to me a sinner" or simply a cry for help is enough. Before writing an awkward letter, before a tiresome interview, before a meeting, before getting on the bus, before a cup of tea. Italians say a prayer before having a bath. One needs a discipline too in prayer. In the morning one can at least keep the appointment with God for a few moments, and in the evening there really is time for penitence for not having kept with Christ, for a few intercessions, for an act of worship. It doesn't take long. I now have time and peace to follow this programme.

But still I don't do it. I keep starting off on a given date and then failing. It hasn't become a habit. The difficulty of praying is not lack of time, not only greed crowding it out, and grudging giving one's attention to God. I am afraid it is really something else. It is pride. I think I can get on quite well without God.

P. C. RODGER

III. Spiritual Difficulties of an Ecumenist

"And these have no root . . ." Mark 4. 17.

The full title of this article should be "Spiritual Difficulties of a Married Anglican Ecumenical Priest-Bureaucrat," but even the loving-kindness of the Editor of FRONTIER might stop short of that. I want to say at the outset that it is written with no trace of shame, regret, or self-pity for any of the epithets in that title; it is often hard to do one's duty but I have no complaint concerning that state of life to which it has pleased God to call me (or so I believe) these last few years.

The subject affords valuable opportunities for self-examination but the main motive for writing is that there are now not a few such beings in our churches — and perhaps especially among the readers of FRONTIER— whose peculiar spiritual problems I have seldom seen discussed. Provided we do not become burdensome, it is surely good that such difficulties should be shared, that we may better understand and pray for and with one another.

Some difficulties I seem to encounter because I am an Anglican, some because I am a bureaucrat, and some because I am an ecumenist. Let me consider each of these in turn.

An Anglican priest is obliged to say Morning and Evening Prayer daily throughout the year (the rubric of the Scottish Prayer Book, within which jurisdiction I was ordained, actually says " It shall be the duty of every Bishop, Priest, and Deacon to say publicly or privately Morning and Evening Prayer daily when he finds it practicable "—which saves us from excessive legalism). It is an obligation for which he may feel profoundly grateful, not least in a non-parochial job, and more than one non-Anglican colleague has expressed to me his envy of such a discipline. Not only do the daily offices provide at least a minimal occasion for reading the Bible and " praying with the Church," but their timeless majesty is at once a background and a corrective to those who are wearied by the changes and chances of ecclesiastical controversy and theological debate.

Nevertheless, the rule has great difficulties. First, the difficulty of making a regular time for them in a life spent mainly in office routine or in travel: no ringing of the bell here, no gathering of the faithful few in church, but the reading of Mattins in a train or the sandwiching of Evensong between a London bus journey and supper. And the Office must so often be said in solitude (for which, presumably, it was never intended); the gathering of several colleagues to say it in " the firm's time " (and with its permission) was frustrated by the extreme variation of our time-tables.

Finally on this theme, at ecumenical conferences the Anglican priest often finds himself compelled to lead a devotional double life, the offices being added to the conference prayers —and *should* he spend four or five separate half-hours per day in prayer when his other duties within the conference are considerable? When dispensations rest not upon ecclesiastical authority but upon " sanctified common sense," it is none too easy to make a decision.

Then it is usual, among Anglicans at least, for the priest-bureaucrat to be licensed to serve in the parish where he lives. This is commonly known as " giving him an occasional altar and pulpit "; and while that is a deplorably egocentric description of the matter, it is a foolish man who is not grateful, once again, for a certain amount of participation in " normal " church life. Yet he who dwells for many years on the fringe of the parish church and spends many of his Sundays employed as a visiting preacher elsewhere, needs spiritual resources which his daily life is, perhaps, ill-equipped to provide. He preaches for the most part to strangers or casual acquaintances ; he may have closer contact with a few souls but must observe great discretion lest he usurp the function of the parish priest. In such a situation it is easy for a man to become impatient (he could do the thing so much better than these run-of-the-mill clergy!), or irresponsible (deliver your fiery sermon on Suez and clear out quickly), or stale (oh dear, not *another* talk about the Ecumenical Movement!), or just completely out of touch with ordinary folk.

This last phase, which echoes the common reproach first against the clergy and then against *any* " head-quarters office wallah," probably brings us to the heart of the matter: the spiritual difficulties of a priest-bureaucrat in a church which does not yet altogether accept that function. " Not altogether," I say: for in *theory* the churches have been compelled to recognize that the structures of modern society demand specialist ministries besides that of the parish. In *practice* the matter is different—not only is it often difficult (though much less difficult for Anglican clergy, I gladly admit, than for ministers of other denominations) to pass from one kind of job to the other, so that there is less cross-fertilizing between ecumenical offices and parishes than there ought to be, but also there is still a wide-spread feeling that the only *real* ministry is the parochial ministry and that clergymen in office-chairs are *embusques,* out of the front line where they were originally ordained to serve.

There is something healthy enough in this reaction. When the shortage of clergy is so great and the growth of bureaucracy so insidious, we should constantly be asking if office jobs should not be filled by laymen (would they look at the salaries?). But given the present situation, one may perhaps justly accuse church people of a certain lack of realism with regard to the increase of administration, in the church as everywhere else. Is it not time that we faced the spiritual needs of the clerical administrator instead of pretending that he has temporarily ceased to be a parson and turned soulless executive?

It is customary for the clergy to speak with horror and distaste of the time they spend in committees and on paper-work. In some cases at least this is hypocrisy—they love committees and greatly prefer paper to people, who are apt to be less tractable! But whether we love them or loathe them, committees are here to stay (and repugnant as they are to clerical autocracy, they are not so unfamiliar to the New Testament). I suppose that etymologically a committee means a group which is committed to something. We need, then, to have some theology and some habit of prayer which make it easier for us to behave like " committed Christians " in these meetings which occupy so much of our time and energy. It is simply not true, incidentally, that " one committee is very much like another "; there are some committees (not always those which open with a Collect) where from the first it seems possible to speak the truth in love with one another, and others which are deadening, unexpectant, and, despite their labels, unchristian. We still have a great deal to learn about planning the business *ad majorem Dei gloriam* ; to use time and money well, to be undaunted by complexity, to know when to speak, when to keep silence, and when to exclaim " Nonsense!"—these are spiritual questions as well as mere matters of technique.

It is comparatively common to read, in the newspapers and elsewhere, the complaints of the general public against bureaucratic officials: their slowness, rudeness, inefficiency, addiction to forms and "red tape" etc. Less often do we hear the officials' uncomplimentary view of those whom they are meant to serve; but anyone who works in an office, even an office under the sign of Jesus Christ, knows how easy it is to succumb to the temptation of disliking and despising your public—those tiresome people who will not answer letters and seem incapable of grasping the truth of a matter which looks so simple on the desk or in the file.

Communication between officials and "consumers" is one of the largest problems of our day, and it should touch the priest-bureaucrat most nearly. No doubt *all* Christians in official positions are called to be pastorally minded, to "love at long range" as far as in them lies; but he especially has been called and set apart for a pastoral office. How does he exercise that office towards hundreds of people whom he has met for an hour or two and whose names and faces are half-remembered, or towards thousands whom he has never met at all? Doubtless it is a good thing for every ecumenist to have the world as his parish, but, lacking the grand evangelistic passion of a Wesley, where is the spirituality which will reveal to him the true nature and needs of those he is meant to serve?

The difficulties of an ecumenist as such are not, perhaps, different from, but simply accentuations of, those I have already mentioned. It is the least of them that many of his own denomination may think him eccentric, misguided, or positively disloyal; to his own Master, and not to his critics, he stands or falls. Besides, by 1958 he has had it well dinned into his ears that one who is not rooted and grounded in the love of his own church, is of little service to the Ecumenical Movement as a whole; the days of "lowest common multiple" Christianity, if they ever existed, are certainly past in modern Britain. Yet it is not as easy as all that.

There is, first, the necessary ecumenical task of criticizing the actual life of the churches—of all churches, but especially one's own, both because one knows it better and because one is jealous for its honour and potential service to the Kingdom of God. Such criticism is not, of course, confined to clergy, bureaucrats or ecumenists, but those who combine the three characters in one have generally a wider (and sometimes a more sombre) view than those who speak from the experience of a single parish or diocese. Now it takes a great-hearted saint to perform this critical function, to point the contrast between the Church as she is and the Church as God would have her be, without a measure of human impatience and condescension—yes, of actual disloyalty, when one disowns to smart friends on "the frontier" this frumpish lady who is called the Bride of Christ. I cannot altogether acquit some of my revered predecessors in ecumenism of this charge: that they have too often, in speeches and writings, turned and bitten the hand of the Mother who fed them, in order that they might keep themselves in the eyes of the world unspotted from the Church! And if this has happened to greater souls than I, how much must I fear it for myself!

Finally, there is the difficulty

occasioned by the fact that " ecumenical piety " is still in its infancy. Profoundly grateful as an Anglican must be for the piety of his own tradition and knowing that he is never likely to outgrow it, he must yet realize that it cannot cover all his needs as an ecumenist. To know oneself as pledged to serve the Coming Great Church is to go to school, or rather to church, with all manner of Christians and their ways of worship. This is familiar enough. But it is easy to become a mere wanderer through galleries of a liturgical museum, admiring treasures which one knows one will never possess ; then ecumenism is simply a matter of courtesy, it has no growth or creativity within it.

To pray new prayers, to discover new dimensions of piety, is a privilege offered to those who work in friendship with Christians of other traditions (and most of all if they are within a single organization or movement). But we deceive ourselves if we think that this privilege is to be taken lightly, as a natural consequence of so many united services or so many commission reports on worship. Not so: it must work itself into private prayer, if necessary with some preliminary theological wrestling. It is a glorious boast to say " I am a Christian: I count nothing Christian as alien to me "; but it carries its own struggle, and the pressures of office life and ecumenical travel make it all too easy for us to refuse the struggle and to remain content with a more superficial kind of fellowship. Perhaps it is this which has bred in some highly-placed ecclesiastics a certain cynicism with regard to the Ecumenical Movement. We should pray not to be numbered among those who " grin like a dog and go about the city . . . who run here and there for meat: and grudge if they be not satisfied."

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H. L. ELLISON

The Church of Israel

The Bishop (now Archbishop) *in* Jerusalem, not *of* Jerusalem, is the title of the head of the Anglican communion in the Holy Land. The peculiar form of the title is an act of courtesy towards the ancient Orthodox Patriarchate of Jerusalem, but it does point to a distinction we might make more often with advantage.

When we look at the State of Israel, honesty should compel us to speak of the Church in Israel. True, its numbers are not so inconsiderable; there are some 60,000 members of unreformed churches and some 3,000 of reformation and post-reformation churches, but virtually all are in the deepest sense alien to the new country. This is above all true of the monks and nuns attached to the holy places and of the missionaries both Roman Catholic and Protestant. But it is almost equally true of most of the Arab Christians irrespective of denomination. The majority of them are loyal to Israel, some form a fifth column in its midst, and almost all have their eyes and hearts turned East or West across its frontiers. Most feel their chief link with the indigenous churches of the Hashemite Kingdom or of the Lebanon, some look westward to essentially foreign churches, but rare is the man among them who looks on Israel as more than an artificial and probably transient human artifact.

For this reason we must regretfully recognize that the Christian Church in its more obvious form in Israel is not the Church of Israel, nor is it ever likely to become it. It is this regrettable fact that gives meaning to much of the current talk of a Hebrew-Christian Church in Israel, for the term is seldom used elsewhere.

It may be that there are a few racial fanatics who think of an exclusively Jewish church, when they use this term. I have never met them, except for a diminutive group, which in any case does not wish to found a church in the normal sense of the word. There are a very few who think in terms of a Judaistic church, but they are voices crying in the wilderness, disowned by the overwhelming majority of Hebrew-Christians inside and outside Israel. What then is meant by those that speak of a Hebrew-Christian Church?

Even where, as is mostly the case, they have not thought through their position, it is clear they mean a Church that will express the ethos of Israel, even as the Church in other lands inevitably expresses that of the people it serves and who form its members. The term Hebrew-Christian is used in preference to Israeli, because it is intuitively realized that very few of the Arab Christians, however welcome they will be as members, will ever be able to give the Church of Israel that indigenous leadership it will need, until they have finally learned to think of themselves as Israelis rather than Arabs.

Many well-meaning men of theory will protest against the subordinating of the majority to a small minority—there are under five hundred Jews in Israel known as members of the Church—but they have no real conception of what has happened in Israel. Through the centuries it has been almost impossible for a Jew to maintain his standing within Jewry unless he had some link with the Synagogue. Quite apart from the Church's crazy policy of complete assimilation for him, the convert from Judaism has always found it impossible to maintain his position within Jewry. Now at last it has become possible for a man to live as a Jew, i.e., as an Israeli, without any link whatsoever with the Synagogue; therefore the Israelis acknowledge, it may be with loathing and hatred, that such a thing as a Hebrew-Christian exists in their midst.

For centuries Church and Synagogue have existed side by side, but there has always been a clear line of demarcation between them, just as there is when the sea beats on a rock-bound coast. Now at last the Church has a bridge-head within Jewry. It can win Jewry, provided on the one hand it becomes the Church of Israel, and on the other that those outside give it the full blessing of the Church Catholic. Otherwise Jewry will be able to seal it off, as it did the original Hebrew-Christian Church of the Apostles, until it withers away. Nowhere else than in Israel can such a bridge-head be established, and it is questionable whether under present circumstances it could be extended to other lands.

The development of a truly indigenous Church is the work of the Holy Spirit, and He cannot be bound by man. For all that, it is not presumptuous to think that one can foresee certain outstanding characteristics of the Church of Israel that shall be. I need hardly ay that I am not referring to certain obvious and minor matters like he use of Hebrew as the main language of worship and the increased use of the Old Testament.

It is certain that the Church of Israel will be well on the Reformation side of our church divisions. Though there have been genuine conversions to the Church of Rome, the spiritual democracy of the Synagogue is such that no system of priesthood short of a kingdom of priests, i.e. the priesthood of all believers, will exercise any appeal. Equally there is no possibility that an *ex opere operato* sacramental system could be accepted. It goes without saying that images, pictures and crucifixes would be taboo, and it is hard to believe that even the plain cross would be acceptable.

It seems unlikely that it would have any elaborate doctrinal basis. The whole analogy of the Synagogue and of the typical Hebrew-Christian is against it. The Church of Israel would not accept any existent formulation of Church doctrine. It is certainly to be hoped that sister churches would refrain from exercising any pressure in this direction, for the response to such pressure would be one calculated to arouse suspicion in the Church at large. Jews object to the doctrine of the Trinity partly out of anti-Christian sentiment, partly because they misunderstand it. The deepest reason, however, is that it is for them an unpermissible stretching out into the unrevealed and an attempt to know the unknowable mysteries of God. Obviously a tendency, not to reject, but to lay little stress on the classical creeds of the Church Catholic will awaken disquiet in some circles. But unless the protest of the Biblical theologians against the unduly strong Greek element in our theology is to remain mere words, heard and little heeded by only a small section of the Church, the Hebraic Biblical element must be demonstrated in practice. Israel is the only place where there is the least likelihood of this happening. Should it assume an exaggerated form, it is not likely to go further than Gentile Christians have consistently gone in the other direction.

The typical Hebrew-Christian is seldom a formal heretic. He is more likely to be marked out by a dislike of the orthodox formulations of doctrine than by a positive formulation along heterodox lines. Few would agree that they want to start where the New Testament leaves off. They agree that God was incarnate in Jesus the Messiah and that Jesus Christ should be worshipped as God. But they feel for the most part that the theological formulation of these things has gone not merely beyond the letter, but also beyond the spirit of

Scripture. They would say that the bodies of doctrine which we connect with the General Councils or with the Reformation wear a non-Biblical dress on a Biblical body—in loose terms Hellenistic or Renaissance. The Hebrew-Christian is quite happy about the body, but he wants to get rid of the dress.

It is certain that none of the churches at present represented in Israel has any chance of developing into the Church of Israel. Protestantism has always repelled Jewry by its disunity, and this is seen at its worst and most obvious in Israel. If a choice between existing churches had to be made, some would even choose Rome just because of its outward unity. Personal acquaintance with many of the Hebrew-Christians in Israel has convinced me that few are really devoted members of the churches of their present allegiance.

The position is complicated by the very small size of the land; this has prevented the working out of inter-mission comity in any normal way, and in Jerusalem it is non-existent. I am not suggesting deliberate trespass, which is rare among reputable societies. But even where a convert has grown up in a particular church atmosphere, he is constantly being brought into contact with others nurtured in other traditions. This means that there simply does not exist the possibility for that slow-moving negotiation that marked the coming into being of the Church of South India. There is still time for the churches concerned to start feeling their way towards unity. Obviously they cannot impose their views on the indigenous Church that is coming into being, but, by resolving their own difficulties, they can make it much easier for their converts themselves to feel their way out of the disunity that to a great extent has been *imposed* on them. If the Protestant churches do not now face the problem of their disunity, then when an indigenous leader of real stature arises, the mission churches are likely to find themselves empty but for a handful of those financially dependent on them. And that would mean loss for the converts as well as for the missionaries.

There is no reason for thinking that the coming Church of Israel will be marked by any rigid uniformity. Everything points rather to a wish to permit the maximum of liberty within a frame-work of true harmony. Before we indulge in pipe-dreams, however, we must remember that those most intimately involved can be described in the words first written to Corinth, " Not many wise after the flesh, not many mighty, not many noble . . . " If the Church of Israel comes into being, it will be obviously God's creating, for man could do little with the material at his disposal.

Frontier Chronicle

Edited by MARK GIBBS

LAITY AND CLERGY

A report of a Conference last summer at the Ecumenical Institute, Switzerland, included some striking comments by Pastor Hans-Ruedi Weber on "The Characteristics of an Evangelizing Church" in modern society. It is to be hoped that the entire lecture may soon be available, but FRONTIER readers can judge of its quality by these extracts:—

. . . "one of the main discoveries made during the renewal of the Church in the West is precisely the re-discovery of the laity. 'The laity are the frozen capital of the Church' was one of Professor H. Kraemer's slogans, when he went from congregation to congregation at the beginning of the renewal of the Church in Holland, and roused the pastors and the laity to co-operate in rebuilding parish life. To-day lay work has become the fashion. Everywhere the laity are being 'mobilized'; everywhere 'teams of helpers' are springing up.

"Nevertheless people still cling to the old ways of thought. *Who is helping whom*? Even to-day the team of helpers is usually not much more than a team of 'pastor's assistants.' The laity help the 'minister' (the pastor or star evangelist) to carry out his work. Clericalism remains unbroken.

"But the Biblical view of the true relationship between the functions of the 'office-holders' and the 'laity' is completely different. The help must be given in the opposite direction: Christ made 'some prophets, some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry' (Eph. 4:11-12). It is not primarily the 'office-bearers,' but the 'saints,' the 'laity,' the congregation as a whole, whom Christ calls to co-operate with him in his work.

"Throughout the history of the Church congregations have received from God people qualified to equip them for their service. And this is still true to-day: for instance, in the hectic rhythm of modern life, hardly anything is more urgently needed than quiet and reflection; it is at this very time that Christ has given us brotherhoods and sisterhoods which are performing the service of retreat to equip the saints for their service in the world. The Church and the world to-day need meeting places, places where discussion can go on. Christ has given us men and women with spiritual gifts who are performing this service of training by running conference centres, evangelical academies, and the like.

"When we give the Spirit scope, then we may well become dismayed at the dynamic force of this Spirit. Indeed there actually is a great movement of the Spirit in our day, which has been called 'the new, third branch of the Christian faith,' alongside Catholicism and Protestantism. In South America the majority of Protestants belong to such 'Pentecostal sects,' and in other continents, too, similar movements of the spirit are developing an explosive missionary impetus . . .

"The structures of an evangelizing Church lie *in the field of tension between the normal process of institutionalization and the dynamic drive of the Holy Spirit.*

"We do well to take seriously the sociological law of institutionalization. Even the best structural form can be attacked by sclerosis. Church institutions and movements which only a century ago were extremely promising tokens of renewal—like the homes for deaconesses, for instance—are now in a state of crisis. All the innovations which we now rightly regard as signs of renewal in the Church may also be attacked in a few decades by the process of institutionalization.

"Therefore perhaps the most important thing that an evangelizing

Church has to learn is how to die. The sacraments of the Church are sacraments of death: at baptism we are 'drowned' (to use Luther's expression), and at Communion the Body of Christ is broken. The Church which professes these sacraments, however, has not yet learned sufficiently not to hold fast to its own life, and to let die all that does not serve participation in the ministry of Christ in the world.

"Fortunately God sees to it that again and again the storms of world history turn Church facades into ruins. But that same God often infuses new life into old forms through His Spirit. He gives us new spiritual gifts and with them new structures for the service of the Church in the world."

THE CHURCH AND THE SCIENTIST

Many FRONTIER readers will want to offer good wishes to Dr. George Bell on his retirement from the See of Chichester. One of the most interesting comments which he has made in recent months was to the Upper House of the Convocation of Canterbury, when he urged for more research and study into the moral and spiritual significance of modern scientific discoveries. He said, "In the industrial field, automation is going to change the whole frame of things; psychology has found methods of manipulating men's minds and exercising almost unlimited power over them: physiologists have found methods of controlling the number and the bodily shape of human beings before they are born; and physicists envisage the day when we, on this planet, can make contact with other worlds."

Dr. Bell continued: "It is quite useless to say " the Church knows all the answers. . . . The Church has to acknowledge ignorance over a wide field. I suggest that the Church, and by that I mean the Church authorities, must recognize that the most rewarding method is that of encounter, and the Church should make some plan or arrangement by which the moral philosopher, and the pastoral theologian may encounter the scientists and the technologists." The Bishop concluded: "This requires a new strategy and the providing of some place in which such encounters can take place, and in which research can be undertaken. This is beyond the resources of the parochial system as it now stands, but it is of very great importance."

LITTLE ROCK

A number of reports have come in about the attitude of the Churches to the recent events at Little Rock, Arkansas. As our contemporary *Christianity and Crisis* says: "The role played by the local Churches in all this has been largely one of cautious inaction." Nevertheless, Negro ministers have played a very important part in preparing the Negroes for the dreadful ordeal of the first few days at school. *Christianity and Crisis* reports:

"Perhaps the most striking feature of the September developments surrounding the attempts at integration in the upper South and border states has been the remarkable behaviour of the Negroes, parents and children, who have made the break-through. The actual number of Negro students enrolling in white schools is in no case large, and in some states constitutes only a token compliance.

"The important matter, however, has been the quality of the bearing of Negro citizens within an ominous and electric atmosphere. The manner in which both militant courage and poised self-restraint have been combined is truly magnificent.

"On the one hand, Negro parents have been called on to defy the hostile sentiments of the white majority and to petition school boards, who mainly prefer segregation, for reassignment of their children to non-segregated schools when certainly the path of least resistance would be to 'go along with the white folks' and accept the status quo. At the same time, where integration has started, the Negro children are asked to run the gamut of hostility, to confront every possible kind of insult, and, when reviled, to revile not in return. It is to the credit of the school boards of many communities that they took pains to choose students of more than usual caliber for the initial steps in the upper grades. It is to the even greater credit of the Negro children themselves that their bearing has been poised and calm. It is almost too much to ask of human nature, especially at the age of adolescence when acceptance by the crowd is of first importance, that these students find themselves required to bear this responsibility.

"In the tremulous weeks of the opening of school, there must have been many fierce internal battles of faith with prejudice in the school yards and registration lines and many instances of quiet courage on the part of both white and Negro students which the journalistic camera did not catch. In any case, the pacific behaviour of almost all the Negro students completely upset the standard stereotype of the white fascist who associates Negroes automatically with razor fights. The onus of responsibility for mob violence is seen clearly to fall on the white opponents of the new order. . . .

"There is great opportunity for church leadership, lay and clerical, at this point. Even in situations where the situation is fluid and the sentiments for compliance are mixed with the sentiments for resistance, there is perilously little communication between Negro and white leadership. Yet there is no clearer lesson to be learned than that successful integration can be carried off only by a patient and painstaking preparation ahead of time. It is within the life and programme of the churches that the most relevant kind of education can be carried on, to exorcise the demon of prejudice, to examine segregation and integration by the standard of Christian justice, to create a climate of opinion in the community receptive to the new order, and to prepare the minds of white youths for acts of consideration and courtesy, in schoolyard and classroom, to match the courage and self-discipline of the Negro newcomers."

The National Council of Churches spoke out at its autumn meeting, praising President Eisenhower for his intervention, and joining with a number of major American denominations in pleading support for the schools' integration programme. A sharp retort comes from the pro-segregation White Citizens' Council at Little Rock, challenging local clergy who had attacked Governor Faubus to *integrate their own churches*. The Council pointed out that "under this arrangement, the children would not be asked to accept a situation which the adults are unwilling to tolerate."

THE COST OF WITNESS

Some of the difficulties which faced white American citizens who take a clear line on racial integration were indicated in a recent speech by Sarah Patton Boyle of Charlotteville, Virginia. Mrs. Boyle, whose address was reported by the *Presbyterian Outlook,* said: "We all know what courage it takes for a Negro to speak out against the existing order. . . . But the minority member who makes an open stand for integration has one comfort to sustain him on his difficult road. This is the knowledge that he is giving voice to the official position of his group. He knows that he can count on the approval and moral support of his press and of all the outstanding leaders and intellects in the coloured world.

"But the white citizen who defends minority rights does not have this comfort. He runs the same risks which his coloured brothers run. His job is often endangered; his life is sometimes threatened. And discouragement hangs heavily on his heart. But unlike his coloured brothers, he has no hiding place. For his own people are the ones whom he has chosen to oppose, and many disapprove of this who approve of the Negroes' stand.

" Suppose you believed that, if you raised your voice to express your convictions, you would grieve your parents, embarrass your sisters and brothers and endanger your children's social acceptance. Suppose you expected your own people to receive you as a traitor and as a threat to their welfare. Suppose on Sunday you would look forward to curt nods and stiff smiles from such fellow churchmen as could summon sufficient Christianity, and the careful avoidance of those who could no summon it.

" Suppose you had noticed as the attacks on you grew hotter that many of your friends, instead of rallying around found more and more excuses for knowing you less and less well.

" Suppose you could expect that in your community ugly stories would be circulated. . . . Ask yourselves, honestly, are you sure that many of you would raise your voices then?

" Yet, this is a broad outline of what a white citizen expects when he takes a stand for racial equality against the proclaimed official position of the White South. . . ."

DANGEROUS FARMING

A courageous attempt at Christian community living has been the farm called *Koinonia,* established near Americus, Georgia, in 1942, by the Rev. Clarence Jordan of the Southern Baptist Church, and Mr. Martin England. *Koinonia* comprises some 1,100 acres and has been run on community lines with no distinction of race. Until recently there were 60 people there, one-quarter Negro. The founders are convinced Christian pacifists showing a determination to run the farm efficiently and with the help of normal machinery and labour-saving devices. Since 1956 it has been subjected to relentless economic and physical pressure from the neighbourhood, including dynamiting, gunfire, a commercial boycott for the supply of goods like petrol and seedstuffs, and a refusal to purchase any of the farm's produce. Insurance coverage on the buildings was cancelled, and it proved necessary to buy foodstuffs and other supplies from mail-order stores.

Koinonia has now become the subject of national controversy in the United States. On the one hand a number of prominent local citizens in Georgia have urged that the farm should move north, on the grounds that so radical a project can only bring strife and not peace to Americus. On the other hand, many church leaders have urged *Koinonia* to stand fast, and 2,000 people have pledged $50 each as an emergency insurance to cover damage to the property. Mr. Jordan reports that there has been particular trouble recently since the events at Little Rock. There have been night riders, burning crosses and shot-gun volleys.

The radical Roman Catholic labour leader, Robert Steed, one of the editors of the *Catholic Worker* (New York), wrote some letters from *Koinonia* during a visit this last summer. He said:

" Four of us are sleeping in the house across the road that was fired into. There hasn't been any trouble for almost three weeks so it is thought relatively safe to stay there. Two of the men were out in one of the cars yesterday and were deliberately rammed by another car four times. It was the same man who tried to run Mr. Jordan off the road. While I was in town yesterday, though I was not particularly aware of it, John Eustance said that I had been getting the " eagle eye " by the townsfolk. He said that it was known that their phone calls were listened in on, so that my presence was not unexpected. Also a group of prominent citizens from Americus are coming out to-morrow to talk with the members of the community about getting out, at least that is what the community thinks. Last Sunday morning Birdsey's seed store was bombed as a warning to stop selling to *Koinonia*. They are the only big business that sells to *Koinonia* except Sears, Roebuck, which is presumably too big to fool with. The whole town is in an uproar over the bombing and the city council and the police force say they are really making an effort to find not only the people who threw the dynamite but those who paid them to do it."

A MISSION TO MAKERERE

A young man coming from the background of rural Africa and a mission secondary school into the society of 800 young men from Uganda, Kenya, and Tanganyika at Makerere University College, finds himself in a new and exciting, but also disturbing world. He finds himself in an atmosphere of free and iconoclastic discussion; he meets the scientific view of the world, and asks how it can be reconciled with the Bible view, which, perhaps, has till now been unquestioned; he reads Wells, Bernard Shaw, and Orwell, and finds among his teachers those who have no need of the hypothesis of God: Thomas Paine's *Age of Reason* circulates in the College, and he doesn't know that it isn't really news at all.

The College's proud motto is "*Pro futuro ædificamus.*" ("We build for the future"), and this inspired the theme of a recent mission to the College, which posed the question to both students and staff, "On what foundation?" The mission team, led by the Bishop of Uganda, was drawn from different Christian traditions, and sought to give a reasoned account of the Christian faith.

Not only was there "considerable excitement among the students—more than ever we have known before," as one of them put it—but members of the teaching staff who had had little contact with the Church before were found discussing the questions dealt with day by day.

The Professor of Anatomy said that the Mission held up work in his dissecting rooms, as he found students gathered together every evening to hear the addresses. The missioners were kept busy to late hours of the night, leading discussion groups and talking with individual enquirers.

The Principal said afterwards that "There has been no event for many years which has so roused the whole college to discussion and intellectual activity."

NEIL RUSSELL.

LIVING WITH COMMUNISTS IN TRAVANCORE

FRONTIER readers will have noticed that a Communist government has been freely and democratically elected in Kerala, South India. Although the powers of this administration are limited by the Central government at Delhi, Kerala Christians have some urgent and practical problems to face in working out their responsibilities to their new rulers. Last August an informal group of them drew up a policy statement, and the full text of this, which has recently arrived, deserves attention.

The statement starts with a brief but admirable survey of the basic Christian attitude to society . . . "The State becomes responsible both to God and to man. The Christian is in this world but not of it. He is called to be loyal to the State, but this loyalty is conditioned and judged by his citizenship in the Kingdom of God. . . ." It goes on to admit "To-day in India it must be emphasized that parliamentary democracy cannot be true to its whole purpose if it does not bring about effective and rapid social change towards social justice. In other words, parliamentary democracy must be dynamic enough to ensure the early realization of a Welfare State under the rule of law." Clearly any Communist government is a major threat to rule of law and individual freedom, nevertheless "Inasmuch as the Communists have been returned to power by constitutional means, the Communist government deserves discerning support. Mere anti-Communism without any positive approach will not be helpful in the situation."

On specific points the Christian group are equally frank. "A reformed police code is long overdue. Corruption and abuse of power have been rampant in the department. Police were very often used in favour of the privileged class." Nevertheless they claim "there is to-day (under the Communists) a lack of security among certain sections of people . . . we would like to impress on the Government that discrimination in the execution of law is a denial of the rule of law." On the land problem they state: "we sincerely welcome the Agrarian Reforms Bill recently proposed . . . we note that the proposed Bill exempts land owned by the Churches and other relegious institutions from the purview of the Act. As we believes that the Churches should be in the vanguard of all progressive measures, we urge them to express their readiness to bring the land owned by them under the scope of the Act. . ." On education (which has become a burning question, especially for Roman Catholics in Kerala) the group admit: "The malpractices that have become common among a section of the management of schools have made the introduction of some legislation inevitable . . . the cause of education will best be served by the promotion of an autonomous Education Board, free from political interference."

The statement ends: "Christians should acknowledge with a sense of guilt their failure to be concerned with the social ills in the existing order. This failure in the past should not be made an excuse for not doing the right thing now; on the contrary it should urge us to greater concern for social justice expressed through a fuller participation in the political life of the State. But this need should be distinguished from the unfortunate tendency among some ecclesiastical authorities to identify themselves with any one political party and to issue specific directives to the members of the Church to vote for a particular party. This should not be misunderstood to mean that they have no right or responsibility to affirm certain values or broad principles with which political parties or programmes will be tested and preferred. For instance, in the present situation in Kerala they have a great responsibility to help the people to take a stand against communalism as well as against totalitarianism. Citizenship groups or study circles may be organized at parish levels for promoting intelligent understanding of the tenets of dynamic democracy, the right and privileges of the citizen under the Constitution and the duties of responsible citizenship."

THE SOCIOLOGY OF RELIGION

Recently a short conference on the sociology of religion was held at the University of Sheffield, attended by a dozen clergy and the same number of sociologists. Dr. N. Birnbaum of the London School of Economics, discussed the position of the sociology of religion in Britain to-day, and pointed out that few studies were at present in hand, compared with the surveys and censuses of fifty and a hundred years ago. We needed studies of the process of secularization (in which all were involved) so as to discover what precluded religious commitment. Rather than a mere multiplication of statistics, he asked for key studies of communities, denominations and congregations, indicating the mind and behaviour of modern people towards religion. A second writer described how the Roman

Catholic Church in France is making considerable use of sociological techniques in planning missions; in its surveys and censuses of church attendance, its comparison of social and geographical factors in religious practices, its comparison of religious and voting behaviour, its studies of the supply of ordinands. Most dioceses and large towns in France have now been effectively surveyed, and the development of sociological thinking represents real intellectual revolution, which has been a contributory factor towards the growth of enterprises like the *Mission de France* and the *Mission de Paris.*

The Rev. W. Pickering gave an account of his research into the religious life of two northern English towns. He described his sources, methods, and some findings on church attendance and activity over the past hundred years. Dr. P. H. Mann of Sheffield University, the secretary and chief organizer of the conference, reported on a detailed enquiry into church-going in three city parishes, with an analysis of age structure and occupations of church goers, and the distance which people lived away from their place of worship. Canon E. R. Wickham spoke of the need "to put flesh on the bones of statistical information" so as to understand the mood of the people. At three points sociology could help the Church to-day: in its task of impregnating society as a whole, in its relations with the centres of power in society, and in evaluating and revising the local structure of the Church.

An interesting contribution was made by the secretary of the Newman Demographic Survey, who spoke of their work in mapping the Roman Catholics in Britain in relation to education, marriage, "leakages" and conversions. The Survey is an expanding lay agency, recognized by and responsible to the Roman Catholic hierarchy, and having at its disposal a number of voluntary research teams. One Roman Catholic priest reported that he was working on the formal and informal structure of the parish, and another that he was studying the social background of Roman Catholic clergy in England and Wales during the last hundred years.

Below the surface of the conference lay always the question of theological differences and emphases. For instance, in attempting to assess how alive and vigorous a denomination or congregation is, each church understands itself and its relation with society differently, and would therefore wish to use sociology in different ways. Clearly this sometimes means that the sociological conclusions of different Christian bodies are not strictly comparable. It was also evident that the Church of England is at present not adequately supplied with men and money for the development of work in this field. In the immediate future much depends on the initiative of individuals, who will, it is hoped, be able to keep in touch with each other.

M. J. JACKSON.

MEN STILL WITHOUT WORK

The unemployment situation in Southern Italy and Sicily is one of the main economic failures of Western Europe; and recently Protestants and Roman Catholics joined together in a "full employment" conference held at Palermo, Sicily, under the leadership of the famous Catholic writer and social worker Danilo Dolci. The key-note of the meeting was struck by a message from the Abbé Pierre, Paris, who asked "How is it possible to leave so many human creatures without the resources they need in carrying out their will to attain by their labour human dignity? They want to fulfil their destiny as children of God, at a time when there is a superabundance of science, technique, and financial resources."

One of the main speakers was Pastor Tullio Vinay, director of the Protestant community of Agapé, in northern Italy. He affirmed: "In the economy of the Gospel, when you deprive a man of the possibility of work, you also deprive him of his vocation, destroying him as a joyful creature of God and a brother bound to us by love . . . more than economic, social and political reasons should compel us to tackle the problem of full employment resolutely. It should be no less a matter of Christian consistency and love for men whom Christ has called to the task of sharing joyfully in God's great work."

It is reported that since the conference ended, Danilo Dolci and his collaborator Franco Alasia have embarked on one of their fasts to draw attention to hunger and poverty in South Italy.

Frontier Fixtures

Dunford Ecumenical Week.

"The Elements of Worship" is the title of this year's Ecumenical summer conference for lay people, which takes place from 30th August to 6th September at Dunford College. Like its two very successful predecessors this conference is designed to show lay people of all churches the possibilities of work for the Ecumenical movement in a local situation. Different traditions of worship, including various ways of using music, will be studied together. There will be plenty of free time. Dunford College is very comfortable and the food is good. It is an excellent centre for excursions. The summer conference is organized by Kathleen Bliss and John Lawrence. The cost of the full week will be 9 gns. Will those who are interested please write to The Rev. R. G. Bliss, Dunford College, Midhurst, Sussex.

Frontier Reading Party.

Immediately preceding and following the ecumenical week, Dunford will be open to take private guests for holidays. During the week September 8-13, Dr. Alec Vidler will be staying at Dunford and in the evenings will lead informal discussion of certain selected books: details to follow.

S.C.M. Conference 1958—For Students and Graduates.

For many years the Student Christian Movement has run two famous conferences for students, "Study Swanwick" and "General Swanwick," near the village of that name in Derbyshire. In 1958 only *one* conference is to be held, from 16-23 July. This will be open not only to students but to a number of *young graduates, not exceeding a hundred*, provided they have left university or college within the past *five years*. The title of the Conference is "The School of Christ," and it will study various aspects of Christian discipleship today in the light of the Gospels. The cost for the week is £5 15s. 0d. including the registration fee. Special arrangements for parents bringing their children will be made. Please apply as soon as possible to The General Secretary, S.C.M., Annandale, North End Road, N.W.11.

Courses for Lay People at Bossey.

2nd-12th April, "Prayer in Modern Daily Life."

2nd-12th July, "The Administration of the Church and Church Renewal."

For further particulars apply, Ecumenical Institute, Château de Bossey, Céligny, near Geneva, Switzerland.

OLIVE WYON

Praying for Unity

One of the "Unknown Sayings of Jesus" quoted by Justin Martyr, is this: "There will be divisions and heresies."[1] We are certainly not justified in painting an idealized picture of the unity of the Early Church, as if it were a kind of Golden Age from which we have departed. There was a good deal of true unity of course, and the Church was not as deeply divided then as it is to-day. But in the words of Professor Greenslade: "that early unity and catholicity were never absolute, except by definitions which have not stood the test of time; and an uncritical admiration for the Early Church is little more justified than a one-sided devotion to the Medieval Age of Faith, or a godly reformed Church."[2] But there was one great difference between that age and ours: the *sin* of disunion was admitted and deplored. Great Christian leaders spoke out strongly against it, and did all in their power to restore unity where it had been broken.

All down the centuries, in spite of great and tragic divisions, prayer for unity never wholly disappeared. In many parts of the world the prayer was constantly offered for "that peace and unity which is according to His will." During the last two hundred years, however, a series of spontaneous religious movements have arisen which in their turn have led to an increased emphasis upon the need to pray for Christian unity. Most of these movements were connected with the prayer for revival, leading to a wonderful outburst of missionary zeal. These movements were not "ecumenical" in aim; for each had a specific aim of its own. But unconsciously they were pioneers of Christian unity.

Historically, this movement of prayer seems to have sprung out of a movement in Scotland, about 1740, which very soon crossed the Atlantic to America, where it gave rise to a remarkable series of great Revivals. Then the prayer-movement swept back again, to England, and then on to Holland, Switzerland, and Germany. In England the call to united prayer came from various Free Churches in the Midlands. Out of this movement sprang the wonderful outburst of missionary fervour which led to the founding of almost all the great missionary societies in this country. At first Christians did not pray *together;* they remained within their own borders. But as the missionary spirit grew and deepened, the spirit of prayer overflowed denominational barriers, and during the nineteenth century meetings for united prayer became a feature of the religious life of Great Britain.

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[1] *Unknown Sayings of Jesus*, J. Jeremias, p. 59

[2] *Schism in the Early Church*, S. L. Greenslade, p. 16.

Out of this emphasis upon the *Mission* of the Church there arose a sense of " togetherness " which deepened into an awareness of our " given unity " in Christ; this in turn stirred the desire for outward unity. This experience of being " one in Christ " led to the founding of the *New Year Week of Prayer* by the Evangelical Alliance. Later, " Calls to Prayer " from the World's Student Christian Federation, and from the World's Y.M.C.A. and the World's Y.W.C.A. laid increasing emphasis upon prayer for unity.

In the twentieth century, the *Universal Week of Prayer for Christian Unity* (18-25 January) came into being. This " Week " is now being widely observed in many parts of the world and in every main branch of the Christian Church. This " Week " has had a curious history; it arose first of all out of a sermon preached by a certain Anglican clergyman on St. Peters Day 1900. His appeal was to Anglo-Catholics and Roman Catholics who responded to it in some measure, and were joined by a few congregations of the Eastern Orthodox Church. The appeal of the " Week " however was limited, and it did not become in any sense " universal " until the idea was taken up and transformed by an unknown French priest, the Abbé Paul Couturier of Lyons. Through his genius and the inspiration of the Spirit of God this movement for prayer over-leapt all confessional barriers, and has become a most living bond of unity between Christian people in many communions and many lands.

This movement and the New Year Week of Prayer of the Evangelical Alliance represent two sides of prayer for unity. Thus the earlier prayers for the Holy Spirit and for revival have been richly answered, all through these two hundred years, in three ways: in the remarkable missionary advance, coupled with emphasis upon social reform; in the growth of the Ecumenical Movement, and in the ever-increasing prayer for Christian Unity.

This brief historical outline shows what happens when people begin to pray in real earnest. One of the results of this prayer for unity is the growing conviction that there can be no reunion apart from renewal: the renewal of the Church in every land, and renewal in our own hearts. God alone can renew His Church; apart from Him we can do nothing. We all need to pray: "Create in *me* a clean heart, O God, and renew a right spirit within me."

Prayer of this kind is very searching. It means being willing to open our hearts and minds to new points of view, to give up prejudices which are so deeply implanted that we almost believe them to be vital "principles"; for many of us it may mean a wholly new outlook, including a new appreciation of other ways of worship, other ways of thinking, other ways of acting, from those to which we are accustomed. It involves a new readiness to go more than half-way to meet Christians who hold different views from ours, and belong to different communions. I have never forgotten a talk on this subject with Mildred Cable, as we drove along the Dorsetshire lanes one summer day; at one point she burst out, with deep seriousness and fervour: "I would meet *anyone*, a Roman Catholic or Greek Orthodox, or anyone else, whom I can meet in Christ . . ." She spoke as one who was deeply moved with the longing for closer unity with other Christians in every part of the Church Universal, knowing quite well that very often their "views" would be the very antithesis of all that she had been taught to hold dear. Dr. Cochrane, too, told me once of the horror with which he used to regard the Roman Catholic Church when he was young, and of how he had learned to respect and reverence much in it as he grew older, while all his life he remained a "staunch Evangelical."

One of the most striking elements in the movement led by Paul Couturier has been, and still is, the willingness to recognize where one's own Church has gone wrong in the past: in France, for instance, Protestants and Catholics have prayed together for mutual forgiveness. At the present time, so much of our reluctance to go forward on the path of unity is due to these deep-seated "non-theological factors," as they are sometimes called; though where these are due to ignorance, blindness and hatred, one can scarcely describe them as "non-theological"! To admit this is very difficult; and it is no wonder that such prayer is far from easy. Our Lord Himself knew that it would not be easy; that is why He told us to *pray* for unity.

We need more, however, than a general desire to "pray for unity." We need to "get our prayers from God." That great missionary man of prayer, Fraser of Lisuland, wrote once: "I feel the need of trusting Him to lead me in prayer as well as in other matters. We must *get our prayers from God,* and pray to know His will . . . God is not in a hurry. He cannot do things with us until we are trained and ready for them." Above all, for our strengthening and encouragement, we know that when we try to pray for unity, we are not alone. We are being drawn into closer union with the prayer of Christ. Here we have much to learn from great men and women of prayer, from the Bible (especially the Epistle to the Hebrews), and from people like the Abbé Couturier. For him, as for us all, the prototype of such prayer is the seventeenth chapter of the Gospel of John: " God desires to associate us with His work. That is why the Prayer of Christ, offered after the Last Supper in the Upper Room on the first Maundy Thursday, in which He prays to His Father for the unity of His Church, ought to echo and re-echo . . . in the heart of every Christian." As we join in this prayer we are very close to the heart of things—the very Heart of Love Itself.

Some Protestant Sisters in Switzerland once asked Abbé Couturier to help them in their prayers, and especially in their intercessions. Writing to them privately, he gave them a great deal out of his own experience. Speaking of his own practice he said: " I go to prayer as to a 'public service,' an 'office of obligation,' a 'creative act' . . . a *service* which the Holy Spirit Himself wills to accomplish within me. I begin by praying for myself . . . who am I, to try to do such things? Nothing! I am a sinner. So I will listen to Christ 'groaning' within me by His Spirit, and purifying me. I will leave Him free to work within me. May He give it all back to His Father by the Holy Spirit."

In this kind of prayer Couturier felt that he was united not only with Christ, but also with the whole human family. He tells his friends that when he prays like this he is aware of all his brethren everywhere, in all their needs and sufferings; he prays *with them,* as he joins in the Prayer of Christ: " I am nothing but a " voice." It is Christ by His Spirit who gives. His Voice to the voice of all my brethren, and to my own voice as well. He alone can offer to the Father the one unique prayer, 'Abba! Father!' "

Such prayer is a call to sanctity. Dr. Sangster, in his book *The Pure in Heart,* lays great stress on the connection between sanctity and revival and between sanctity and unity. He says of the saints:

> " . . . their secret is this: 'Being all of them near enough to the Cross to touch the wood, they are near enough to touch each other.' "

Letters to the Editor

ANGRY YOUNG MEN

Mr. Leslie Paul's article on the "new angry young men" in the last issue of the CNL *attracted much notice. Those who spoke to me about it were strongly in favour of Mr. Paul's general view. But three members of the younger generation have written critical letters which are printed below.*

J. W. L.

DEAR SIR,

Being a young man, Mr. Leslie Paul's article in the last issue of the *Christian New-Letter* first made me angry, and then made me puzzled. How is it, one asks oneself, that a person of such evident intelligence and perception should so entirely miss the point? Is it merely a question of age? Is it only those under thirty-five who found Jimmy Porter, despite all his superficial nastiness, such a moving and, in the end, sympathetic character?

I am inclined to think that it is not simply a matter of age, for some at least of our elders seem to have understood. But for those who have not, it is perhaps necessary to point out how much *Look Back in Anger* contains within itself the explanation of the apparently unreasonable anger and attitude of some of the younger generation. Alison, the wife, personifies, in an almost terrifying way, all those cherished English qualities, niceness, restraint, "graciousness" even to use Mr. Paul's word, which were once virtues, but are now simply inappropriate. The trouble with the English, as Mr. E. M. Forster has diagnosed it, is an undeveloped heart. "It is not that the Englishman can't feel—it is that he is afraid to feel. He has been taught at his public school that feeling is bad form. He must not express great joy or sorrow, or even open his mouth too wide when he talks — his pipe might fall out if he did." More than thirty-five years have passed since those words were written, and the world has meanwhile crashed about our ears, but both heart and mind have remained resolutely undeveloped. There is a frightening unwillingness to feel, to think and to connect, which issues at the present moment in such actions as the Government's refusal to repeal the unjust laws relating to homosexuality, which issued a year ago in the perilous madness of Suez. Jimmy Porter, whatever his faults, is an animal who thinks and feels, who is alive and kicking, and the final degradation of Alison is not simply a fall, for it has the promise of new life. She, too, has at last learnt to feel.

What, from the Christian point of view, is so challenging about the present mood of anger and disillusionment, is that it arises out of a desire to ask the fundamental, religious questions about the nature of man. Nothing less than the theological answer will do. The tone of frustrated and sometimes querulous insistence with which the question is put, is due in part at least to the failure of the Church, both in its words and its life, to make the answer explicit.

Yours sincerely, DONALD ALLCHIN.
3, Abingdon Court, W.8.

DEAR MR. LAWRENCE,

Mr. Leslie Paul's article "Mr. Polly Graduates," draws together a fascinating variety of examples, but I think that he is being unrealistic in requiring that Angry Young Men be nothing but angry; he sees Jimmy Porter's "softening" as a flaw in the portrait, due to propagandist intentions and uncontrolled sympathies on the part of the author. To me, the two "softenings" are among the most convincing parts of the play; they show that the author is allowing his characters to live, to be unpredictable, to be more than mere test-tube specimens.

I say this, not out of any romanticism, but because all the more or less Angry Young Men that I can think of seem to have experienced events that have demanded more than usual tenderness. They seem to get let in for watching over slow and lonely death beds, and one wonders what they do with the occasion. They presumably sit in silence, silence even of thought, erratically ministering to the physical needs of the sufferers. I do not say that it is *because* of such experiences that they become Angry Young Men; only that it is noticeable how often that sort of thing happens to that sort of person—they will even sit long hours in a cold church on an all-night vigil before the funeral.

Behind all this there is a real contrast between the Angry Young Man himself and his observer. To the observer, such "softening" looks freakish, unpredictable, out of character: to the A.Y.M. himself it may be a "good work," a claim, a means of justification, but it is *not* unpredictable; to *him*, his unpredictableness lies in his Angry behaviour, his flying off the handle, his shooting off his face—"you never know what he's going to say next"; his observer, after ten minutes' experience, knows exactly what he's going to say next.

I have not met an A.Y.M. who has not been married, in theory or in practice. The picture of such a courtship is pretty terrifying; but it isn't so improbable after all. Let us say that what the A.Y.M. is shouting for is insecurity, he hates to be predictable, he hates to have a visible future. So, in a secure situation, he does his level best to build up an atmosphere of insecurity, he refuses to trust or to cause himself to be trusted. But, next to death, the most insecure situation for many of us is courtship. In at least the situation of courtship and death, therefore, we may expect to find the A.Y.M. in a state of tranquility and acceptance which is not incongruous with his normal Angryness: if he did but know it, he is well designed for living between the ends of the ages, while we wait for the marriage-supper of the Lamb.

Yours sincerely, John D. Davies.
P.O. Box 36, Kinross, East Transvaal.

Dear Mr. Lawrence,

As, unlike Mr. Leslie Paul, I come of the same age-group as the Angry Young Men, perhaps I may make some comment on Mr. Paul's article on the subject?

I do not think there is any point at all in Christians *rejecting* the Movement in the offhand maner of Mr. Paul. One should take intellectual matters seriously, or all standards are debased, and the shocking divorce between Christianity and the Arts will not end until Christians learn to do this. They should ask themselves what they can *learn* from the Movement.

Mr. Paul fails to see that the Movement is not primarily of sociological, but of artistic, significance. Nowhere in his article is the slightest sign that he is concerned for the serious values of critical discrimination—which involve so much more than just "books." He builds his article around John Braine's *Room at the Top* and the autobiography of George Scott, books which from the point of view of art as an intelligent creative activity are worthless. When he does deal with genuine art like *Look Back in Anger* or *The Outsider* he succeeds only in giving a vicious travesty of their true intention, meaning and quality.

Has it ever struck Mr. Paul that satire and anger can have a positive creative function in life? That they can be a protest on behalf of values, have a moral significance? What about Aristophanes, Swift and Baudelaire? There are abuses, deficiencies, prejudices, failures, hypocrisies, and conventions in England which fully justify the angry attitude. Are we living in a vital, courageous, liberal, visionary, creative and civilized society, or are we not? At least the Angry Young Men face up to the question. And if they didn't, perhaps Mr. Paul would explain who would.

Mr. Paul exaggerates the class element in the Movement. The angry attitude is shared by many thinking youth throughout the whole social structure. Gross social differences may have been a reality to Mr. Paul's generation; they are negligible in ours; we are *aware* of class distinctions, but I don't think they make the slightest difference to our intellectual tone and valuations.

Yours sincerely,
Frederick Grubb.
Potter Heigham, Norfolk Broads.

Mr. Paul comments:

I am delighted that my article has provoked young men to reply, angrily or otherwise, for the first task (despite Mr. Grubb) is neither to accept nor reject but to understand what is happening among the literary Angry Young Men. And this is by no means easy, for the movement is still on the wing. *The Entertainer* and the symposium entitled *Declaration* followed the writing of my article. I cannot completely answer Mr. Allchin and Mr. Davies, but I would like to take up the analysis they both make of the relationship between Jimmy Porter, for this is crucial not simply to understanding the play, but "The Movement" too. Let me ask Mr. Allchin—what is feeling? Porter confesses that Alison has "the passion of a python. She just devours me whole every time, as if I were an over-large rabbit." He returns to this theme with loathing more than once. Alison therefore cannot be explained in terms of a cold niceness or restraint: in fact she has not behaved very nicely at all, or landed in a nice place, and one should not attribute her inarticulateness to restraint, but to fear. The questions are—What is Jimmy Porter trying to do to her? Why does he appear bent on destroying her? This is the anguish of her position. Let's be honest, there are moments, on seeing the play for the first time, when one wonders whether it will not end in murder.

What Alison cannot see, what Jimmy cannot see, we can. The terrible tension can only be ended by acts of tenderness between them, and pure sex *is* "the devouring passion of the python" unless it is mediated by tenderness. Porter cannot offer tenderness—and so in default must wound—partly because it is somehow "wrong for this time": it comes from being lifted out of one's pettiness, it is an affair of the spirit and you can't struggle for the spirit without believing in something. Porter's torn, sterile, boring life provides an atmosphere just right for "taking" sex, or anything else, but wrong for "giving" or giving up. He hates this, of course, and more than half his rebellion is against himself: but he can't accomplish his own salvation without giving up to Alison the tenderness she needs, but that would convict him before himself, for giving up stands to him for "giving in" not only to her but to all the class standards behind her—or shall we just say standards?

This brings me to the point of Jimmy's softenings—his own father and the old lady he visits in hospital—designed (in my argument) to make him an object of sympathy rather than of pity or contempt. Tenderness for his own father, a lost soul if ever there was one, would have taught him to recognize the same lostness and loneliness of spirit in Alison. There is no evidence that it does. For this and other reasons I am bound to conclude that the softenings in the play are out of character. But the last softening *is* in character, for Alison is now broken and grovelling and the nauseating regression to nursery sentimentality is all that is left for them. Perhaps this makes clear the difference between a tactical softening of a character to render him more acceptable, and that which is natural to a character and born out of his experience.

I have left myself no space to reply to Mr. Grubb. Let me say that I think *Look Back in Anger* a great if untidy play. One is not indifferent to art just because one discusses the sociological implications of contemporary works. Let Mr. Grubb read *Declaration* and he will discover how keen most of the chaps I mention are to do just that. As to his "has it ever struck Mr. Paul" attitude—let me say, yes, it and lots of other things have—and let me put the ball back into play. Has it ever struck Mr. Grubb and the new Angry Young Men that they are not the first to be angry with society? Their perplexing ignorance of their own roots gives them a self-infatuated air. L. P.

There is a demand for complete sets of the "CN-L" from 1953 *to* 1957, *but certain issues have become extremely rare. We shall be most grateful to any readers who can send us copies of "CN-L" for January,* 1953, *January,* 1954, *October,* 1954, *and January,* 1955. *We will refund postage.*

WINBURN T. THOMAS

Indonesia
Many Christians, Few Missionaries

Although the Christian community in Indonesia is counted by millions, it is still very small compared to the total population. It is, therefore, gratifying that Christians have had a significant influence on the political and social reconstruction of the country, and the struggle to secure in practice and to express in the constitution the ordinary human rights and freedom. This is the more remarkable because, owing to the old Dutch links and to the events of the fight for liberation, Christians were apt to be suspected of a connection with the West implying disloyalty to the Republic. But there are Christian laymen, fortunately, who in Jakarta have played a valuable part in politics, for example in the Cabinet—and the leading professions, and in missions. Their standing and character have stood the whole Christian movement in good stead. K.G.G.

After twelve years of independence Indonesia remains practically unknown to the outside world. Yet Indonesia, formerly the Dutch East Indies, with eight times the land-area of Great Britain, is the largest and most populous State in South-East Asia. Her estimated population of 88,000,000 (*of whom at least* 66,000,000 *are Muslim*), *is the sixth largest in the world. Indonesia is made up of* 3,000 *islands which stretch a distance equal to that from London to Quebec. Potentially Indonesia is very rich, and already she plays an essential part in the world's economy.*

The following article was written before the recent crisis. It deals with underlying factors, which preceded and will outlive this emergency. Indonesia's significance has been underrated. Dr. M. A. C. Warren, in his " C.M.S. News-Letter," for December, 1957, *writes: " For sometime now I have myself become increasingly convinced that, for instance, black and white in East and Central Africa, and all who care for both,* *have far more to learn from the experience of what has happened in Indonesia than from India or Pakistan or China."*

IN December, 1949, after the first stage of the struggle for independence, the Indonesians accepted from the Dutch a federal organization with a special link between Indonesia and the Netherlands. But within a few months the sixteen federal units disavowed the federal constitution in favour of an unitary Republic so as to eliminate Dutch political influences. It is unfortunate for the subsequent development of the nation that the federalist structure was a device of the Dutch, for it would have been more suited to Indonesia's 3,000 islands than a Java-centred government.

During the years 1956–57 military commanders in Sumatra and the Celebes established regional councils, which, while not politically independent from the Republic, were yet virtually autonomous in economic matters. This regional development was stimulated by the fact that most of the nation's hard currency earnings come from foreign trade. Moreover, the growth of Communist influence on Java played into the hands of regional army leaders and politicians in other parts of Indonesia.

The political history of Indonesia since its independence has been confused. Cabinet changes have been frequent. Because the Dutch did not train Indonesians for independence, the nation has lacked competent administrators. Moreover, the outlying regions have been able to bypass the national financial machinery so as to appropriate much of the value of local exports. But Indonesia has shown an ability to survive a divided and confused administration.

The economy of Java, where three-quarters of the population lives, is so thoroughly rural that the fluctuations of the nation's finances had but little appreciable effect upon the livelihood of the masses of the people. In an industrialized nation popular resentment would have expressed itself in strikes, and the people would have gone hungry, yet the natural plenty which characterizes the island enabled the masses to eat in spite of all.

The substantial vote given to the Communist Party in the Java elections, both in 1955 and again in 1957, evidenced a growing popular unrest. This was due not only to the continued problems of land, rice, and insecurity: it was a protest against the corruption and instability of party government and politics. A leading Muslim politician warned the other parties that unless they dealt realistically with the threat of the Reds, Java would be Communist by 1960. Fear of Communism was another of the factors contributing to regional discontent. And the local authorities in certain regions have taken strong measures against it.

The Church. The size and vitality of the Christian movement is arresting: 3,286,265 Protestants and 1,080,438 Roman Catholics are registered by the Ministry of Religions. The church-bodies have developed along regional and language lines, rather than following the denominational pattern which is so noticeable in other lands of the younger churches. The explanation lies in the fact that many of these are not younger than the sending churches which established missions in the remainder of Asia. The Protestant community in the Moluccas and Timor dates back to the early seventeenth century, one hundred years before Judson and Carey launched the modern missionary movement. The Netherlands East Indies Government sponsored these Protestant operations among the animist peoples. State churches developed in three of the areas, Minahasa, the Moluccas, and Timor, and these, together with immigrants from these areas to Western Indonesia, now total more than 1,100,000 members.

The colonial Government was loath to permit the conversion of Muslims and not until a century ago were missionary operations permitted on Java. When finally the Japanese ended the Dutch control, there were still five areas in the islands closed to Christian missions. A system of forced comity had limited a single missionary agency to an area, so that the Protestant communities which emerged primarily were regional, cultural, and linguistic, rather than denominational imports from the West. As most of the Christian workers came from branches of the Netherlands Reformed Church, and from secessionist churches, the theological and ecclesiastical pattern which emerged everywhere was Presbyterian-Reformed. The Swiss missionaries in Borneo (Kalimantan) also were of this persuasion, as were many of the Germans who worked among the Bataks, which Church is now affiliated with the Lutheran World Federation.

In no other land of Asia outside the " bamboo-curtain " is it more noticeable that the missions occupy a role secondary to the indigenous churches. This development is ironical. Devolution was not far advanced in the pre-war Netherlands East Indies when the Japanese occupied the islands in February–March, 1942. Although Protestant workers came to the Indies shortly after 1600, the first autonomous regional church-body, the Batak Church (HKBP), was organized only in 1930. Before 1942 few Indonesians, relative to the size of the Protestant community, had been trained for, or entrusted with, top responsibilities. There was no university, public or Christian, in the pre-war Indies. Only in 1934 was the first collegiate level theological school established. Christian education, Christian medicines and hospitals, and even some of the churches themselves, were dependent upon state subsidies. This dependence was no stimulus to stewardship. Prior to 1942 the Christian Churches of the Indies were not far advanced in self-government, self-support or self-propagation.

On the local level, however, there was indigenous strength. The European missionary-force had never been large, relative to the size of the churches. Probably not more than 200 European workers were attached to the missions at any one time. Ordained Indonesians were relatively few. A large proportion of the ministry in local congregations was performed by school-teachers, farmers, and professional men who received only an honorarium for their services.

The Greatest Need of the Indonesian Churches

The political chaos which followed the Japanese surrender was not conducive to the return of Western staff. The indigenous church-bodies assumed the right to invite or not to invite the missionaries. Some of the thirty-one bodies which comprise the Indonesian National Council of Churches to-day have but one or even no foreign missionary on their staff; the average would be less than five. This reluctance to invite Western assistance does not mean that all these churches are anti-foreign. It does reflect the tendency in the nation at large to suspect the colonial motives of Westerners, and to feel the necessity for the church to demonstrate its national loyalty. A spokesman for the government partly recently alleged that Christians would only with difficulty sever the ties which too long had bound them to Holland.

The greatest need of the Indonesian churches has been for leadership training. The churches have neither adequate ordained staff, nor the personnel to train ministers. The Moderator of a Church in the Celebes, with 80,000 refugees of whom ten die daily of malnutrition, recently wrote: " Thousands of us are desperate, but our greatest need is for a trained ministry." From Bali comes this word, " The greatest single need of the Church is for trained workers who are filled with the Holy Spirit." Indonesian churches need help for self-help.

The churches in Indonesia confront the problem of economic survival. Indonesian Christians are 90 per cent. rural. The peasant-members do not have the economic wealth to support the Western urban type of church organization, which must be permanently subsidized from the outside, to finance the extension of churches into unevangelized areas, to develop and support super-organizations such as national councils of churches, or to carry the gospel into city slums. Many of the church-bodies suffered under the Japanese occupation and during the Dutch military actions. The Church of the South Moluccas lost eight church buildings, its headquarters building, its theological school and many other resources during the disturbance in 1950.

At least two-fifths of Protestant church-work throughout Indonesia was subsidized before World War II by the State. Almost all educational and medical work was thus undergirded economically. With the transfer of sovereignty from the Colonial Government to the Republic, this situation is changing. A predominantly Muslim people cannot be expected to pay the bills of a State Church, nor can they indefinitely channel large amounts of aid for education and public health through Christian churches. Christians are surprised that subsidies have not been terminated more rapidly than they have been.

Experiments in Rural Church Support

Temporarily, the situation can be aided by outside grants. Leaders must be trained, for churches and schools. For instance, the 1,500 Christian primary schools and the 250 Christian middle schools will be without teachers unless the churches can train their own and provide scholarships. The alternative is for the students to enter into a governmental contract which obliges them to serve in governmental institutions. The 4,000–5,000 Christian congregations need ministers. Subsidies for the theological college in Djakarta, and for the six middle-grade theological schools, are helping us to train Indonesian preachers prepared to minister to their own people. Aid comes in the form o buildings, teaching staff, books, and scholarships for individua students. It is essential that this be continued until the churches, stil in a state of shock because of the responsibilities which the war and revolution have precipitated, are able to meet their own needs.

Ultimately the churches must rely on their own resources completely. Experiments in rural church support must be introduced The churches in the Moluccas are planting church gardens. Th Synods of Minahasa and Halmahera operate copra plantations. Th Church of West Java has fourteen weaving machines—only five o which are now in use because of the shortage of yarn. The Church of Timor has started an agricultural school, and a cattle breeding project will help to solve its financial problems. The Church of Halmahera purchased a truck, to be used both to haul the copra it produces and also to earn funds to meet Synod bills. The Church of Bali sponsored an Agricultural Conference in June, 1955, with funds provided by the Agricultural Missions Foundation in the U.S.A., to seek answers to its own particular problems of rural self-support.

Any solutions which will come out of these experiments must reach beyond the Christian community itself. The churches must also help the total community. An experiment in rural rehabilitation in the Celebes,—aimed at raising the total standard of living for the area by providing, among other things, lumber for better houses, education for rural people, improved health facilities,—came to nothing. The cattle breeding for Timor is not to be limited in its effects to the Christian community; any positive effects of the experiments will be reflected in the entire island's economy. The Muria Church of North-Central Java is having troubles because a Christian village, now fifty-five years old, is so much more prosperous than the surrounding area. The Christians have more land than their neighbours and are being accused of being landholders. The Church is therefore having to dispose of its vested interests rather than incur the wrath of the non-Christian neighbours. If Christians lift themselves up economically they must lift the nation with them. This is the purpose of the economic self-help efforts now being made in the rural churches.

Indonesia is a land of continuing gradual revolution. Its people suffer from traumatic colonial scars. Anxious to avoid being exploited by any foreign nation again, they view with suspicion any foreign nation or organization which appears to be meddling in their affairs. While the nation lacks the technicians needed to operate the government, teach its schools, and man its machines, the people are suspicious of the very nations which could supply the needed assistance.

The churches are strong in numbers, weak in financial resources and trained leadership. These churches demand that foreign helpers come to them, without conditions, to serve on the staff of existing church bodies. Western organizations, which in the past have established churches bearing their own name, are not providing any considerable body of assistance on this basis. Thus, for the Church as well as for the Nation, hard times will continue because of psychological phobias which make co-operation with foreign bodies exceedingly difficult.

NORMAN GOODALL

Four Meanings of Evangelism

Christianity has from the beginning, and by reason of the news which it contains, laid upon all who profess the faith the necessity for transmitting it. A non-evangelical Christianity would be a contradiction in terms. But Christians use the word " evangelism " in more than one sense. The distinctions are not always clear cut but at the risk of appearing arbitrary I would like to distinguish four main senses in which the word " evangelism " is used among us.

First, there are those who affirm that the presentation of a " simple gospel," essentially personal and individual in its challenge and appeal, is evangelism in its most distinctive and authentic meaning. God so loved the world that He gave His only begotten Son. Christ died for our sins. He loved me and gave Himself for me. Believing we have life in His name. There is joy and peace in believing. Accept this. Confess Jesus Christ as Lord and Saviour and go in peace. The evangelist is essentially the preacher of this news: evangelism is the personal proclamation of this Gospel by word of mouth, whether from a pulpit or from individual to individual.

This conception of the evangelist's task may be accompanied by a readiness to paraphrase the words of scripture, to popularize theology, to illumine the message by contemporary illustrations, to convey it through psychological processes of diagnosis and treatment, or to use the modern techniques of communication made available in an age which has become audio-visually minded.

Alternatively these things may be abjured on the ground that the gospel needs only to be preached with fidelity to the words of scripture and with a simplicity of belief which derives its confidence from the promises of God. The Bible says. . . . That is enough. In either case there is no particular problem of communicating the gospel, and where such a problem is recognized it is no more than a matter of techniques—psychological, verbal, aural. It is not bound up with any new theological insights or with the necessity for intellectual travail over ultimate questions or with the problem of knowledge or with any questions posed by scientific disciplines or cultural upheavals. Again, evangelism so conceived is simple communication from person to person.

There is a second conception of evangelism which, while regarding the message as directed essentially, or at any rate primarily, to the individual, contends that the worshipping Church, not the evangelistic preacher, is the supreme instrument of communication. The worship of the Church may include the preaching of the Word, the persuasive speaking of the message, but it is far more than this: it is corporate prayer and adoration; it is corporate participation in that grace which lies at the heart of the evangel and which is made available supremely through sacramental worship. Churches such as those of the Eastern Orthodox communion which some evangelicals regard as lacking in evangelistic obedience would contend that by this fidelity in worship —worship founded on purity of doctrine and authentic liturgy and order—they stand in that succession which is evangelical as well as apostolic. Amongst other differences between these first and second conceptions of evangelism, this emphasis on the worshipping *community* as the instrument of the transmission is of particular significance.

There is a third conception which again attaches crucial importance to the worshipping community as the evangelizing agent. In this, however, the emphasis is less exclusively upon the supreme moments of sacramental worship: it is upon the total experience and witness of a community which, being gathered in the name of Christ, testifies to the good news and its redemptive power. This total experience includes the Church's worship and sacramental ministries but the evangelical power of the community is bound up with the fullness, depth and reality of its life as a fellowship of the Spirit.

From this standpoint an evangelical concern may display itself just as zealously in work for the unity of the Church as in some " soul winning " exercise, for the unity may be sought pre-eminently in order " that they may believe." Again, evangelism as motive and objective may be the driving force behind a concern for the integrity of the fellowship and the behaviour of its members one toward another. The impression made by church members in their daily business dealings, in the quality of their home life, or their personal standards and disposition, may be regarded as even more relevant to the propagation of the gospel than the extent to which church members participate in evangelistic campaigns or house-to-house visitation. Is the visible, localized fellowship such eloquent testimony to the good news of redemption that an " outsider " can discover within it generosities, charities and challenges which have compelling spiritual power? The Christian integrity and spiritual vitality of the localized, worshipping community becomes from this standpoint the crucial factor in faithful evangelism.

I would add to this classification of evangelistic conceptions and policies a fourth illustration which takes this emphasis on the corporate still further. This not only makes the role of the community crucial in the transmission of the evangel; it becomes central to the outworking of the gospel's redemptive power. Such evangelism still has at its core the proclamation of a simple word of forgiveness and redemption to the burdened individual, but it sees the individual—and would compel the individual to see himself—in relationships from which there can never be any disentanglement or detachment, whether in sinning or being saved. It declares that all these relationships must be made subject to the judgement and mercy of the Word if the gospel is to be truly proclaimed and the Kingdom come with power. Christ died for our sins. What does this mean for this world of 1958 with its own characteristic agonies and frustrations, its achievements and defeats? God so loved the *world*. What does reconciliation to Him mean for all the corporate structures of human existence and behaviour?

From this standpoint the evangelistic task becomes as wide in its scope and complex in its character as life itself. The evangelist may find himself involved in technical as well as moral questions touching the nature of a responsible society—especially in areas of rapid social change! He may claim that the gospel is the incentive which leads him to set up in the name of the Church such an unusual type of " holy club " as the " Commission of the Churches on International Affairs." Activities which may appear to some as unevangelical " mimicking of the United Nations " may, to these others, be essays in Christian communication for the sake of the Gospel. The evangelical obedience of the Christian *laos* in its scattering throughout the world may take a thousand new forms which seem strange and dangerous to those who are in the succession of a more traditional evangelical piety.

The enumeration of these four different conceptions of evangelism has admittedly been arbitrary. The lines of differentiation are never as clear in life (happily) as they appear in definition or argument.

There are obvious points at which some of the above interpretations of the evangelistic task run into one another. They may be held by the same person and prove complementary rather than conflicting. At some other crucial points these varying descriptions, for all their arbitrariness, have behind them fundamental differences which cannot be glossed over.

For many who would be most at home in the first category I have described, some of the ideas and concerns reflected in my subsequent illustrations would be regarded as grave departures from true evangelism, betraying erroneous conceptions of the Gospel and obscuring or distorting the meaning of Christ's redeeming work. They would contend that the corporate structures of our temporal existence are in themselves not capable of redemption: they belong to another order. Christianity has moral implications for the saved life as it sojourns within this transitory order, but no social or political activity, except as this may happen to bring one individual into contact with another, comes within the sphere of redemption. The temporal, ethical by-products of our eternal redemption have nothing to do with the saving word of the gospel, or the object to which it is addressed.

There are differences here which must matter to all who are concerned about the evangelical obedience of the Church and its members. One of the great needs of to-day is that these differences shall be faced in relationships which make for deep, honest and patient discourse between Christians whose convictions and experience have led them into these differing positions.

If I may let a merely personal reference intrude into this article, I am convinced that while the heart of the gospel lies in that simple word of mercy and redemption which must be spoken from person to person, the contemporary dimensions of the evangelistic task are in fact as wide as those indicated in the fourth of my arbitrary categories. I do not see how we can today go into all the world, teach all nations and prepare them for the coming of Christ and His Kingdom without becoming implicated, for His name's sake, in all that touches the life of those for whom He died. What I have referred to as corporate structures are, in fact, the bases of human relationships. They are the context within which—and at some points the means through which—human relationships are ordered either in obedience or disobedience to the reign of God. They will never constitute the abiding framework of the Kingdom, for here we have no continuing city. They are, however, inescapable occasions for "discerning the Body" or not discerning it, for confessing Christ or denying Him, for submitting to His will or resisting it. In Christ God became incarnate within this temporal and historical existence. It cannot be regarded as a sphere irrelevant to His word of judgement and mercy.

Again, to continue this personal note, no conception of evangelical obedience which I can understand enables me to *substitute* for my personal responsibility the witness of the body of believers to which I belong. I know that evangelism is a personal responsibility to be fulfilled by me as an individual. Nevertheless, I also know, on biblical and experimental grounds, that when my individual witness becomes part of the corporate testimony of the redeemed community, the Word goes forth with a power unequalled by the most faithful act of individual discipleship.

Yet again, while I happen to have been nurtured in a conception of the Church which attaches supreme importance to the gathered fellowship of believers and their corporate responsibility, this can have little meaning for me apart from my belief in the Church as a fellowship of the Spirit. The corporate testimony of which I speak is not simply the good example of a well-behaved group of Christian men and women: it is something which flows from the real presence of the Lord who is Himself the Gospel and who, according to His promise, inhabits the fellowship. I can know no moment when this is more assured than the moment in which the community of the faithful worships, receiving from its Lord that pledge and reality of His grace of which the sacraments are signs and seals.

For reasons of this kind I covet the closest relationships which can be achieved between Christian men and women whose understanding of the meaning of evangelism leads them into such diversities of view and practice as I have described. Yet, while I find it relatively easy to see the common ground between many of the differences which I have analysed, I am also aware that at many other points honest discourse and true encounter will disclose differences in biblical understanding and theological conviction which cannot be harmonized in any synthesis. Some new stage must be reached in which the Word corrects our words and the truth of the gospel rectifies our errors and partial insights.

We are indebted to the Editor of the "Student World" for permission to use this article. (ED.)

BOOK REVIEWS

"I Keep Myself to Myself"

Loneliness: an Enquiry. (National Council of Social Service) 3s.6d.

The Report on Loneliness issued by members of a working group appointed by the NCSC on "the social aspects of loneliness" is a valuable document which should be widely read. The group is composed entirely of women, and concerns itself mainly with women and children. It does not deal with those over sixty nor with specific groups such as the disabled. Within these limits it describes the causes and incidence of loneliness and suggests ways by which the lonely can be helped out of their condition by individuals sympathetic to their need and by local and voluntary bodies.

Two things will, I think, come as a shock to many people. First, the permanent effects on the child of a lack of "mothering." Every child needs a proper environment in the early formative years if he is to grow up able to fit naturally into the social life around him. As they grow up children need to reach out and be accepted as lovable to a group wider than that of the family: to friends, teachers and other families. The failure to do this results in a very large number of people in society who hide away in their loneliness, anticipate rejection by others, and so provoke unfriendliness in contacts with other people.

Many of those who reach this state need the help of a trained psychologist: each one of them needs the friendship, over a long period, of some one person who is prepared to give them the love they need and restore to them not only confidence in themselves, but the sense of being wanted and the knowledge that they have something of value to contribute to society.

The second startling fact is the phenomenal increase in the number of people living alone. This now stands at one-and-a-half million—twice as many as in 1931. It is among these that the problem of loneliness is most common. Isolation and loneliness are the most important factors that make for suicide. Peter Sainsbury's *Survey of suicide in London* showed, as the group pointed out, that "the London boroughs with the highest rates of suicide are those with the greatest proportion of lodging houses and of people living alone as boarders." And that "this effect of personal isolation holds good even in the different districts of a borough."

It is, of course, impossible to separate into watertight compartments those people who are lonely through temperament and those who have become so through circumstances, such as the breaking up of the small communities where everybody knew everybody else and the rapid growth of the large towns with their impersonal life. Apart from special groups the problem is confined to certain areas of the large towns, and even then chiefly to the middle income groups. A recent survey by Michael Young and Peter Willmott called *Family and Kinship in East London*, which was reviewed in the *CNL* for October, draws attention to the very real sense of community that exists in street-life in those boroughs where the incidence of suicide is lowest. In such communities the problem of loneliness is least acute. Here there has been maintained, even in the large city, the ancient pattern of the family, consisting of grandparents, parents, uncles, aunts and children, with its codes of rights and duties and mutual aid. This strong sense of "family" reaches out to the community life of the street and the locality. The report goes on to state that the present housing policy tends to break up this pattern of life and to produce loneliness and insecurity, both in the old areas of East London and in the new housing estates. The incidence of loneliness in the suburbs is now very high.

No doubt the words of Mrs. Cricket in *The Insect Play*: "All I want is to have my own little home, my nest, a little house of my very own. And curtains and children and my Cricket. That's all," are an exaggeration, but the report gives support to the existence of this attitude in suburban areas. It quotes the words of a young woman who has lived for fifteen years in the same flat in a London suburb: "I have never been on more than nodding acquaintance with my neighbour." And it says that this seems to be "the rule rather than the exception," and that "the passionate belief in keeping oneself to oneself was emphasized again and again by those with whom we had discussions."

Individuals accustomed to this narrow circle find that they are unable to reach out easily into the wider life of the local community. This is, I believe, a real challenge to the Church to carry out the excellent recommendations set out on page 47 of the report. J. B. GROSER.

The Unfinished Task

The Unfinished Task. Stephen Neill. (Lutterworth. 12s. 6d.)

Slow progress in world evangelism weighs, or should weigh, upon every thoughtful Christian. Now this forceful presentation of the problems may well shake out of their complacency a great many people who have been lulled by success stories and by snappy headings about the ongoing Church. It is a disturbing fact that the world is now producing non-Christians at a greater rate than Christians.

For whom is the book written? It would certainly help working ministers and clergymen immeasurably, not least by providing them with uncomfortable data which may not easily be found elsewhere. It should be "a must" in the reading of theological students, and candidates for Christian work overseas. The leaders of the world missionary movement need no persuasion to read this book but, after reading it, they may well remark that they know all this already. Possibly so; but where else would one find so much brought together, and put in such a way as to get under our skin? Leaders of the Church in Africa, Asia, South America and the Islands may well ponder these pages too, and see how their missionary friends, full of good intentions, have sometimes fallen into grievous errors, from which at least something may be learned.

But what of the faithful member in the pew of the Sending Churches, the man who requires this awakening as much as any: will he read it? One might hope so, and yet he would not find it easy reading here and there. If he optimistically surmounts *zwischen den Zeiten* on page 12, he must struggle through a discussion on the Monophysite and Nestorian viewpoints (pp. 13-15), and may well feel somewhat frustrated when he encounters a word like *indefectible* at the foot of page 15. Faint yet pursuing, his eye catches *les villes tentaculaires* on page 51, and then a sentence beginning, "Ideas are not epiphenomena of economic changes . . ." (p. 72). All power to the faithful layman who reaches page 211, but there he finds mention of "a rather diffused and etiolated ecumenism"! These are a few specimens which move us to ask, Why do writers of good books use such expressions when simpler ones would do just as well? *The Unfinished Task* would undoubtedly have a much wider range of lay readers, and thus of influence, if this matter had been given serious consideration.

For three things especially we should be grateful. First, for the emphasis that every man needs three conversions—to Christ, to the Church, and to the world in its need of witness (pp. 50-51). Second, for the author's treatment of the need of missionaries to absorb the thought-forms of the people among whom they live. Third, for Bishop Neill's urgent plea for unity in Church and Mission (pp. 204-211).

H. F. Wickings.

Russia in the Making. John Lawrence. (Allen & Unwin. 25s.)

Russia in the Making is a historical survey which ranges from the Scyths to the contemporary Soviet period in a relatively short volume of just over three hundred pages. Mr. Lawrence has stated in his preface that "the book is intended to kindle interest and to provide a starting-point for wider reading." It demands no previous knowledge of its subject, is clearly written, and should serve the purpose which its author has in mind.

It narrates the salient historical events in a sequence of short chapters, grouped under general headings and chronologically arranged. It would be invidious to find fault with the author for notable omissions in a book which, by the mere fact of compressing so long a period into so short a space, cannot avoid touching rather superficially on certain characteristic features in Russian history. The chapters devoted to the Soviet period are perhaps the most illuminating.

The book also contains a number of apposite quotations from previous writers on Russian themes, and each part is followed by a short table of dates, which should be useful to the student.

Richard Hare.

Not for Heretics!

Sex in Christianity and Psychoanalysis. William Graham Cole. (Allen & Unwin. 21s.)

Any book which confronts traditional Christian beliefs with new knowledge resulting from modern scientific disciplines is assured of a welcome. It is with particular anticipation that one opens such a work when the subject is sex, the author a Christian, and the blurb promises "a synthesis of the religious and psychoanalytic points of view and a critical reconstruction of a Christian interpretation."

Mr. William Graham Cole, who is now Chaplain, Associate Professor and Chairman of the Department of Religion at Williams College, Massachusetts, begins with a survey of interpretations of sex in Christianity which extends to 195 pages. After examining the teachings of Jesus and

Paul, he ranges from Old Testament Hebraism, through the Fathers, Augustine, Aquinas, Luther and Calvin, to our own Niebuhr, Brunner and Weatherhead. The next 77 pages contain a brilliant summary—perhaps the best thing in the book—of Freud's work, and an account of the ways in which certain contemporary analysts differ from him. Finally the author contents himself with only 44 pages for his own reconstruction.

It is no condemnation of the book, but rather a point in its favour, that this final section is so brief, for the issue became a simple one when in his first chapter Mr. Cole more or less committed himself to the theory that all the opposition to Hebrew naturalism which the Church has shown can be traced to Hellenistic dualism. This over-simplification is made worse by his putting Jesus unequivocably into the " naturalism " camp. Mr. Cole is too good a scholar to place Paul squarely in the " dualism " camp. Yet his unfortunate thesis dogs him, and Paul's teaching is found to betray a " striking inconsistency " which is due to the fact that " his Jewish naturalism was debased by his cosmopolitanism."

Mr. Cole's championing of Jewish naturalism leads him to say many things which badly need saying to-day about Christianity as a way of acceptance, but it effectively prevents him from ever pausing to consider holy celibacy, the way of rejection, and all that is involved in the paradox that by giving up all the saint gains all—a very different thing from the Hellenistic idea of renouncing the body (evil) for the sake of the spirit (good). A tidy conclusion became logically inevitable when the author decided to limit his psychological evidence to that proffered by the Freudian school and its variants. The final reconstruction is indeed a cerebral affair produced by a rational attempt to treat sex in isolation; improved contraceptives, do as you please, and half a question mark against monogamy ! That this conclusion is veiled by some discursive writing suggests that the author himself is not quite satisfied by it.

The scientific approach must, of course, start by trying to isolate its subject; but having done this to the best of his ability, the Christian investigator, bent on anything which might properly be called a Christian reconstruction, must try to bring his findings back into the whole which theology attempts to illuminate. This Mr. Cole has not done. In his Christian " interpretation " there is, for example, no reference whatever to prayer, as if the Christian's life of prayer had no connection with his sex life ! Such an omission could not possibly have been allowed to pass if, when the Christian evidence was being collected, Christian poets and mystics had been permitted to have their proper say. And their revelation of sexual energy as but a part of the greater energy would have suggested that Jung should be called in to help on the psychological side.

All this might have involved the author in the writing of a different book from the one he set out to write, which is, of course, precisely what the Christian writer working in such a field ought always to be wanting to happen to him. As it is *Sex in Christianity and Psychoanalysis* can safely be recommended to Christians who know that even the good will of the natural man is in bondage to sin, and to all non-Christians who are soundly nurtured in the poetic tradition. In both cases readers will be brought face to face with genuine points of view which they may have tended to ignore. But for all who are allergic to poetry, and especially for those who think that scientific man is going to raise himself by his own shoestrings, this book should be regarded as a dangerous opiate—it raises no new and fundamental questions for the modern heretic!

T. M. HERON.

Is Your Mission Really Necessary?

Revolution in Missions. Blaise Levai. (The Popular Press, Vellore, S. India.)

So many people have been asking recently if the day of the foreign missionary in India is ended and what is likely to be the future of the Christian Church there, that this symposium should be widely read and discussed, for it is an attempt to answer these and many related questions.

The thirty-five or more contributors to this book each represent, we are told, a different vocation and a different area in India. Most of them have expressed their opinions very clearly and they are certainly not all of one mind. We are also told that the views they present are not necessarily the considered opinion of the group each writer represents. This fact adds to the frankness and force of the book.

Some of the contributors oppose almost all forms of evangelical missionary work as we have accepted it in the past. One of the writers, a former Governor-General of India, states that he is—"wholly against making proselytization a calling for young men and women." But most of the writers are keen Christian men and women, some of them Indian Nationals whose contributions are of the greatest value and importance; others are missionaries of long experience in India who represent many different societies or missionary bodies.

The Editor reminds us in the Preface that what is desperately needed is a faith and an understanding between East and West that has no fear of truth. The studies, we are told, are meant to make us think, so that our convictions may be clarified and our loyalty deepened in telling others of Christ the Saviour. This is our responsibility as Christians—for every follower of the Master is a missionary.

This Symposium is divided under five main heads. The first section has seven articles on the subject of, "Missionary Activity in a Non-Christian Land." Section two deals with, "The Problem of Foreign Personnel." Section three, "The Role of the Foreign Missionary." Section four, "Foreign Missions in Relation to the Indian Church," and section five deals with, "The Development of the New Church in India." The Appendices include some reports of various Christian bodies as well as the Guarantee of Religious Freedom from the Constitution of India. At the end of each section questions are suggested for group discussion.

It augurs well for the future of the Church in India that this book shows that there is so much unanimity of thought among Christians, be they Indian, American or European. Over certain basic principles they seem almost entirely in agreement. It is generally accepted, for instance, that the evangelization of India is not to be conceived any longer as the responsibility of foreign missionary societies, nor is—"the fatherly and yet autocratic, superior and separate and undisguisedly foreign missionary, the dispenser of money, jobs and patronage," any longer needed. The East is deeply grateful to the West for much that she now holds dear but she objects to the practice of imposing upon her politeness and gratitude missionaries she does not want and whom she has not called.

If missionaries are "sent" from foreign countries they must also be "called" by God and the Church in India and they go not to be patrons and masters dispensing foreign funds but as friends and servants of the Church and the people. It is generally agreed that the greatest service that a foreign missionary can now render to the Indian Church is to help produce, under the guidance of the Holy Spirit, "missionaries" from among Indian Christians. They must be utterly convinced of the truth and the universal validity of the Christian message, constrained by the love of Christ and aflame with a passion to proclaim Him to a people they also love. The Indian Church still needs such missionaries from the West and will need them for a long time to come. Besides, it is recognized that the Church in India is not an exclusively national affair but is part of a world-wide fellowship engaged in a common task.

This book should not only be read and studied by those particularly interested in the East, for though it only claims to be, "A Study Guide on the subject of the Role of Missions in Present Day India" it can give most valuable and timely guidance to missions, missionaries and Christian workers in all parts of the world. One feels, for example, that those now seeking to extend Christ's Kingdom in rapidly changing Africa, would find this book a sign-post, leading them, through difficulties known or unrealized, in the way that they should go.

H. Wakelin Coxill.

Frontier Miscellany

Frontier Miscellany, which has appeared hitherto in *Christian News-Letter,* offers brief comments on recent books and pamphlets which are of some importance, though it is not possible to find room for a full review of them in our pages. This *Miscellany* must clearly start with a note on four recent pamphlets issued by the S.C.M. Press under the general title of *Technics and Purpose* (2s. 6d. each). They are the product of a working party organized by the British Council of Churches' Education Department; and attempt to educate Christian opinion on the problems of a society which is expanding rapidly its scientific techniques and technological education. Professor Alan Richardson has written the first pamphlet, *Science and Existence,* a fundamental contribution to the enquiry. The Principal of the S.E. London Technical College, Mr. H. A. Warren, gives a mainly factual survey on *Technical Education;* Mr. Edwin Barker, Assistant General Secretary of the National Council of Y.M.C.A.s (and a member of the Christian Frontier Council) raises some points of controversy in his *Scientific and Technological Education;* and Miss Monica Wingate, Principal of Balls Park Training College (and also a C.F.C. member) has some frank comments on the training of future teachers, but her contribution is less directly related to technical education as such.

Mr. Maurice Reckitt's *Militant here in Earth* (Longmans, 9s. 6d.), is a militant and readable essay, addressed primarily to the Christian intellectual. *What kind of Education?* (Epworth Press, 5s.), is a series of imaginary discussions between educationists invented by Mr. Donald Hughes, Headmaster of Rydal School. A trifle prim in places, but more popular in style than Mr. Reckitt's book, it raises important points of controversy. M.G.

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The World Dominion Press

founded in 1924, is the publishing branch of the Survey Application Trust. It exists to study and promote the growth of self-support, self-propagation and self-government in the newer Christian churches of the world, and the survey of unevangelized areas and peoples. In pursuit of these aims it has published a comprehensive series of studies, both of regional situations and of the application of the teaching of the New Testament to the expansion of the Church in the modern world.

The Christian Frontier Council

is a fellowship of 30 or 40 laymen and women who hold responsible positions in secular life and have met regularly for the past eleven years to explore with each other the practical implications of their faith. They include members of all denominations. From time to time the Council forms specialized groups to deal with subjects such as politics, medicine or education. The Council does not seek publicity, but on appropriate occasions the substance of its discussions will be made known in this journal.

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PHILIP MAIRET was Editor of *The Frontier,* one of *Frontier's* ancestors.

THE REV. DAVID PATON, Editor of the S.C.M. Press.

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Correction (January list)

THE REV. MICHAEL JACKSON is on the staff of the Sheffield Industrial Mission.

From the Editor

The governments of the great powers look as if they were drifting in no particular direction. Our government does not know whether it is grappling with a depression or an inflation. None of the Western governments seem to know whether they want to have serious talks with the Russians at this stage or what they should aim at getting out of these talks. In defence policy they have reached an impasse.

In 1914 the time-table of mobilisation was already such that one false step by one of the great powers could precipitate an unavoidable catastrophe. Now the military time-table has been so speeded up that it is considered necessary to have bombers carrying hydrogen bombs continually in the air, just in case they are needed. A false alarm or an error of judgment on either side could precipitate a war much more quickly than in 1914 or 1939, and the consequences are likely to be much worse. The trigger is a hair trigger. Whose finger is on it? There would be a risk if no finger was on the trigger. But that risk might be the lesser. Do we never think of how our actions look to Moscow? Do we never think of the risk that we run when we do things that makes the Kremlin nervous? There is another hair trigger on the other side of the iron curtain. The men whose fingers are on it have grievous faults but they are not mad and they do not wish the destruction of the human race.

The position would be a little less dangerous if the Soviet Government on their side had clear and logical objectives. But it does not look as if this were so. At home the Soviet government faces a situation which demands a progressive loosening up of controls both for economic and social reasons, but they do not see how to combine this with the maintenance of Leninist principles. So they flounder along, hoping that all will be well in the end. In foreign policy the Soviet Government seems to be equally at a loss. It wants the satellites to be loyal and contented allies, but does not know how to make them contented without losing them as allies. It does not wish to risk a major war, but cannot make up its mind what price to pay for a *détente* with the West. It may well be that it doubts the possibility of such a *détente* as much as the State Department doubts it.

It is not easy to make sense of recent pronouncements on Western defence policy. The last White paper on Defence says: " The strategy of Nato is based on frank recognition that a full-scale Soviet attack could not be repelled without resort to a massive nuclear bombardment of the sources of power in Russia." But this would invite instant retaliation, a retaliation against which there is no effective defence. Our forces are fitted to deal with a local incident or to initiate the suicide of our present civilisation. But are they adequate for anything between those extreme cases? It is not likely that any country, Communist or not, would intentionally risk starting a third world war. But there is a real danger of a medium sized local war on the Korean model, which might spread into a world war.

To deal with that danger Nato needs a much greater variety of resources, including a larger supply of conventional weapons and also, if Admiral Buzzard's argument is accepted, a supply of "tactical atomic weapons."

If the Government thought that they could get defence on the cheap by abolishing conscription and relying on the H-bomb, they made a mistake. Effective defence will be expensive. If we are not ready to pay the bill we must not expect to be defended. At present Russia has an enormous superiority in conventional arms. People sometimes speak as if this were inevitable, but it is not so. The Nato countries have a larger population and more resources than Russia and her satellites. Yet the communist countries maintain standing armies of about two hundred and sixty active divisions of which perhaps a hundred and sixty face westwards, while Nato produces barely twenty active divisions to cover the western and central area of Europe. We do not need to arm on the Russian scale. Defence is always cheaper than attack. But we do need more than twenty divisions.

Unemployment

The Kremlin is convinced that capitalism breeds uncontrollable slumps. If the event shows that in the last thirty years capitalism has found ways of minimising the effect of a depression the lesson will not be lost on Moscow. And we may then look forward to the Communists taking a more realistic view of the workings of the capitalist economic system. But a serious recession would confirm communist predictions and would almost certainly produce a great surge forward of Communism. However that may be, it seems clear that in the immediate future unemployment is going to play a bigger part in our thoughts.

In this country our treatment of the unemployed has changed out of recognition. But we must still ask ourselves whether we have got the right attitude to unemployment. Do we do enough for the unemployed even now, and do we do it in the right way? The suddenness of the calamity adds to its terror. Is it right that most manual workers should be on a week's notice, or less, whereas salaried workers are on a month's notice or more?

Temporary unemployment may be the price of economic growth. New inventions make new jobs for some people, but they are likely to throw other people out of work. As things are, the occasional resistance of the Trade Unions to new developments, which takes the form of restrictive practices, go-slow movements, and an insistence on over-staffing, is inevitable. It may be that a satisfactory rate of economic growth demands that we should put up with a considerably higher level of unemployment than has been considered tolerable of recent years. But it is impossible to contemplate this if the unemployed men and women are left to fend for themselves. Unemployment must not be an indirect way of keeping prices down. And unemployment which proceeds from a world depression or recession may be something that is out of our hands. That is a separate problem. But technological unemployment comes from our strength, not from our weakness.

The present unemployment in parts of Wales is due to improvements in manufacture. So we ought to be able to afford to help its victims on a more generous scale. A friend who has a lifetime of successful experience in business behind him suggests that we ought to provide " a number of practical and imaginative schemes from which the unemployed man will be free to choose the one which he wishes to participate in—as a right. Apart from household allowances, and help in resettling families when they have to follow the work and move from one district to another, the benefits which we want to secure for the unemployed consist of training for vacancies which already exist or are likely to exist in industry, and what is equally important, education and training for self-employment." It should be emphasised that men who choose to participate in such a scheme will have to accept a serious obligation to complete their training; and they might have to leave their homes and settle elsewhere. All this is easier said than done. The difficulties of working out practical systems for these purposes are formidable, but harder things have been done before now. My friend continues—" the ticklish question is, of course, labour discipline. Some use of the carrot and the lash is needed to make most of us work properly. But always, the work calls if we only allow it to. The materialist is always prone to rely *wholly* either upon the carrot or upon the lash. As Christians we ought to be pointing out that our fallen nature demands a bit of both, but that ideas of service, fellowship, vocation, prayer—work, etc., must be relied upon and encouraged."

This line of thought is worth following. It will need some hard thinking before we can see whether it leads to practical conclusions.

Community and Personality

The article by Dr. Will Herberg which we publish on another page illustrates how far America has moved from " rugged individualism." If you are unconvinced by Dr. Herberg, read that remarkable book *The Organisation Man,* by William H. Whyte, Jr. The Americans are now being told by their most thoughtful leaders that they have become too conformist. What is true of the Americans is true of ourselves, though perhaps in a lesser degree. Can we never get the right balance between the individual and the community? It is ironical that America proclaims the virtues of individualism and gets too many conformists, while Russia exalts collective values and is producing more rebels among the younger generation than she is capable of digesting. The " problem of the one and the many " is notoriously beyond our human understanding but recently I came across a hint which I found useful. " The work of Christ unifies; the work of the Holy Spirit diversifies. Yet the one is impossible without the other. The Unity of nature is realised in persons; and persons can only attain to perfection —become fully *personal*—within that unity of nature, in ceasing to be ' individuals ' living for themselves, having their separate individual nature and will. The work of Christ and the work of the Holy Spirit are therefore inseparable." The quotation is from p. 167 of *The Mystical Theology of the Eastern Church,* by Vladimir Lossky (James Clarke & Co., 16s.). The Eastern Church has a deeper understanding of human solidarity than we in the West, whether we call ourselves Catholic or Protestant, but at the same time Eastern spirituality gives more place to the full flowering of personality than we do. The tradition of Eastern Christianity teaches that the Holy Spirit imparts his fulness " after a manner which is unique, ' personal,' appropriate to every man as a person created in the image of God. St. Basil says that the Holy Spirit is ' the source of sanctification which never fails by reason of the multitude of those who share in it. ' " (p. 166). In Dr. Lossky's thought " individuals " are contrasted with " persons." If this seems obscure I can only recommend the fuller exposition contained in *The Mystical Theology of the Eastern Church*. Dr. Lossky's sudden death a few weeks ago leaves a sad gap in the lives of his many friends. His book should be widely read. But prospective readers ought to be warned that they must master the meaning of words such as "apophatic" and "hypostasis"; and it is to be hoped that the publishers will issue a list of errata.

I hope that no one will be put off this book by the word 'mystical.' Among some Protestants the word is suspect, but the thing is practised. This is not the place to go into the different meanings of "mysticism." I do not defend everything that goes by that name. But I do say that the evangelicals' quiet time and Bible reading lead inevitably to those higher forms of prayer which are the subject of mystical writers. It is a pity that this is not always realised, for the great mystics can do more to help seekers for worldly holiness than is commonly realised. I supposed for a long time that they were saying things which I would not understand, so I did not read them. But their starting point is the same as that of all men who pray regularly. They have gone much further than we have, but everyone can follow for a few steps. Recently I have come across two books on worldly holiness, by unimpeachable Protestants, both of which show a firm grasp of the relation between mysticism and the life on the Christian frontier. They are *On the Way*, by Olive Wyon (S.C.M., 8s. 6d.) and *The Notebooks of Florence Allshorn* (S.C.M., 8s. 6d.). I got more out of Dr. Wyon's book, but Florence Allshorn was one of the great teachers of worldly holiness, and these notes which are all that she left behind in writing will be valued by all who know her work.

"Fin de Partie"

I had the good luck to see the original French production of Samuel Beckett's *Fin de Partie* at the Court Theatre, Sloane Square. The English translation has now been banned by the Lord Chamberlain for blasphemy. The offending passage is a scene where God is called a blighter (*salaud*) for not existing. Unbelief is tragic but it exists. It ought to be allowed free expression and this is a very harmless way of expressing it. Christians ought to stand up for the right of others to criticise their beliefs. Indeed it often happens that hostile critics do religion a service. Sometimes they come nearer to some important theological truth than many religious people; Sartre, in *Huis Clos*, conveys the essential nature of damnation with great power.

The Lord Chamberlain is to be congratulated on permitting the current productions of *Lysistrata* and *Cat on a Hot Tin Roof*. But religious people should make it clear that they do not require his help to protect them from blasphemy.

Using the Laity

When I hear the clergy complain that they are short staffed and over-worked I do indeed feel sympathetic towards them for I am sure that, were I a clergyman, I would not do any better. But I wonder whether some of their troubles are not of their own making. Many of the clergy do work which could be done by lay people. If it is complained that the laity are disinclined to take responsibility, surely that is because they have been brought up to leave too much to the clergy. Mr. Stott's article in this issue of FRONTIER describes one way of using the laity which has shown excellent results. Another system is that of the Presbyterian churches. Those of us who are not Presbyterian do not always realise that the 'elders of the Kirk' are lay people engaged in secular occupations but set aside by the laying on of hands for a life-long task of helping the clergy in the pastoral care of the parish.

In the last year I have had the good luck to share with other Anglicans, drawn from all kinds of churchmanship, the experience of hearing a good deal about the working of the eldership in the Presbyterian Churches. All of us, who have shared this experience, have been deeply impressed. But I am shocked at the general slowness of my own church in appreciating the importance of the recommendation, which came out of the recent Anglican/Presbyterian conversations about church union, that we Anglicans should take the eldership in one form or other, under one name or another, into our Anglican system. It is an absurd piece of Anglican arrogance to expect the Church of Scotland to take episcopacy seriously until we begin to take the eldership seriously. But apart from any question of church union I have come to believe that in the Church of England we ought to have some institution corresponding to the eldership, as a necessary part of the sharing by God's people in the whole life of the Church.

Mr. Stott's scheme for training the laity rouses my wholehearted admiration, yet I think it lacks one thing. Surely a great part of the task of the laity is that they should help each other to find a Christian vocation in the actual practice of their secular occupations. Mr. Stott's scheme seems to leave out this whole side of Christian life.

F.D.M.

"Men are evidently more alive now to their social than to their individual wants; they are therefore more awake to the evils which affect society, than to those which affect their own souls. To him who merely, or mainly, preaches about the soul, this is a most discouraging circumstance—to him whose purpose is to awaken men to a knowledge of God and a knowledge of Sin, it need not be discouraging at all." "Oh! let us give over our miserable notion that poor men only want teaching about things on the surface, or will ever be satisfied with such teaching! They are groping about the roots of things, whether we know it or not. You must meet them in their underground search, and show them the way into daylight, if you want true and brave citizens, not a community of dupes and quacks." These words have a contemporary ring, but they were written over a hundred years ago, in Frederick Denison Maurice's *Theological Essays,* which are now reissued (James Clarke, 15s.) with an introduction by Canon Edward Carpenter. Maurice was a hundred years ahead of his time. It is little wonder that his contemporaries did not understand him, but his intellect and his worldly holiness were such that they could not ignore him. We are now at last growing into some of his ideas and no doubt in the next fifty years we shall turn to him more and more. In history books F. D. Maurice generally occurs in a sort of footnote as the founder of Christian socialism, and of the Working Men's College. That is correct as far as it goes, but it is only a part of the truth. Before the ecumenical movement Maurice was a great ecumenical thinker, perhaps the greatest of them all. And he should be specially interesting to readers of FRONTIER as having anticipated the idea of the 'Christian frontier' a hundred years ago.

Maurice is supposed to be a difficult writer. But the difficulty is greatly exaggerated. Once you get into his way, he is easy enough to follow. And not infrequently his writing has its own special kind of prophetic eloquence. The essays on "Sin" and on the "Sense of Righteousness in Men" in the book under consideration contain pages that would hold their own in any anthology of English prose. It is good news that *The Kingdom of Christ* will soon be in print again, in a critical edition edited by Dr. Vidler and published by the S.C.M. Press.

I have found that the experience of reading Frederick Denison Maurice has made me see new depths in the meaning of honesty and of humility. No one would agree with everything that he says.

He does not ask you to. I should like to give the *Theological Essays* to an honest doubter who wants to know what Christianity is about, but is put off by conventional theologising. J. W. L.

Frontier Fixtures

Dunford Ecumenical Week

The third annual ecumenical week for lay people will be held at Dunford, Midhurst, Sussex, from August 30th to September 6th. Like its successful predecessors, it will combine conference sessions, open discussion, quiet prayer and Bible study with the opportunity for some rest and recreation in beautiful surroundings. The main topic for the first half of the week will be "The Elements of Worship" and Professor Eric Fenn will give talks on aspects of worship which are common to all our churches, although we regard and use them in different ways. We all pray, we read and expound the Bible, we sing hymns and canticles, we celebrate the sacraments, and our differences can be either a cause of misunderstanding or potentially a great enrichment to our Christian heritage. The second half of the week will be centred more on specific preparation for local ecumenical interest and activity, with talks and discussions on the ecumenical machinery we possess and how we can make best use of it, and on the difficulties and opportunities of co-operation at the local level. Speakers will include Miss Janet Lacey (Inter-Church Aid), Mrs. Canadine (Secretary to the Sussex Committee of Christian Congregations), John Lawrence and Kathleen Bliss. The charge will be nine guineas, of which 10s. should be sent as a non-returnable registration fee to the Rev. R. G. Bliss, Bursar, Dunford College, who will supply further particulars.

Frontier Reading Party

From September 6th-13th Dunford will be open for a Frontier Reading party of a most informal kind. People interested in Frontier and ecumenical topics are invited to spend the week in reading and holiday. On the five week day evenings, Monday to Friday inclusive, Dr. Alec Vidler will talk about books he is reading and a lively discussion can certainly be promised. For the rest of the days, there is a small library and plenty of space for quiet reading and recreation. Dr. Vidler and others plan to spend a good deal of time on Cowdray Golf Course or walking the downs. The cost will be nine guineas.

Private Holidays

Dunford will also be open for private holiday bookings from 16th to 30th August. Guests who are interested in ecumenical or Frontier concerns are particularly welcome over this period. Private guests can also be accommodated at certain other periods during the year. All enquiries may be addressed to the Bursar, Dunford, Midhurst, Sussex.

Whitsun Conference, Swanwick, May 23rd-27th, 1958

Once again the British Council of Churches invites any who are taking an active part in the life of a local congregation to meet at The Hayes Conference Centre, Swanwick, at Whitsun, 1958. The Chairman will be Mrs. Betty Ridley, the Chaplain the Rev. George Appleton, M.B.E., and the speakers will be the Rev. Professor J. M. L. Haire, the Rev. Kenneth Slack, M.B.E., and Mr. John Callf, M.C. Bible studies will be led by the Rev. Harold K. Moulton.

The cost of the Conference will be £3 10s., plus 10s. registration fee. Full particulars may be obtained from the Conference-Secretary, the British Council of Churches, 10, Eaton Gate, London, S.W.1.

WILL HERBERG

Young Men are not angry

CAMPUS Culture both reflects and shapes the attitudes and values of an increasingly significant segment of American culture. Thirty per cent. of all persons of college age now go to college. This percentage is steadily increasing. William H. Whyte in *The Organization Man* maintains that American suburban life and values are largely a continuation of campus values.

A recent study of *Changing Values in College*[1] not only points out some very important things about students but also documents with impressive effect American suburban culture. Let's take a look at what this study shows.

> First—the overall conclusion of this study is that American students share a pattern of values and attitudes that are so extraordinarily alike as to give the impression that they " were turned out of a common mould so far as their outlook on life and standards of conduct are concerned."
>
> They are " gloriously contented," . . . " unabashedly self-centred," aspiring for " material gratifications for themselves and their families." . . . They " fully accept the conventions of contemporary society." . . . They value the traditional moral virtues, but " are not inclined to censure those who prefer to depart from these canons." . . . They prize sociability and harmony. . . . They are dutifully responsive to the demands of society, but show little interest in public affairs of any kind.
>
> " Student values do change to some extent in college. With some students, the change is substantial. But the impetus in change does not come primarily from the classroom." Rather, values are influenced through the pressures of the college community. The Harvard Student Council report on *Religion at Harvard* (1956) states that " the factor listed most often by students as being influential in shaping their thinking (is the peer group). . . . Our personal experience supports the idea that the views of our peers powerfully affect our own thinking."
>
> In general, the college experience results in conformity and greater uniformity of values. " There is more homogeneity and consistency of values among students at the end of their four years than when they begin. Fewer seniors espouse beliefs which deviate from the going standards than do freshmen." Students come to college with greater diversity of values than when they leave. " College has a socializing rather than a liberalizing impact on values."
>
> There is a new type of campus leader developing—the " taste leader " of group conformity. " The mark of a student leader usually is his championing of the outlook and values of the community. He is ' like his class, only more so.' "

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[1] Philip Jacob, *Changing Values in College*, 1957, Harper & Bros.

> Religiously, college tends to strengthen the general pro-religiousness of students. The effect is not hostile to religion, contrary to widespread belief. In the Jacob study, 32 per cent. said they valued religion more since coming to college in contrast to 16 per cent. who said they valued religion less and 52 per cent. who reported no change.
>
> However, there is a striking paradox here and that is the separation of religion from daily life. " Students normally express a need for religion as part of their lives. . . . But there is a ' ghostly ' quality about the beliefs and practices of many of them. . . . Their religion does not carry over to guide and govern important decisions in the secular world. Students expect these to be socially determined. God has little to do with the behaviour of men in society, if widespread student judgment is accepted."

All of these tendencies point to a far-reaching change in the character structure of the American people, namely the emergence of the " other-directed " character type.[2]

Up to this period the " inner-directed " character structure has been the dominant force in shaping Western culture and American society. The " inner-directed " man is the discoverer, the empire builder, the captain of industry. He operates with a kind of built-in gyroscope which keeps him steadily on his course, driving ahead for the fulfilment of his purposes, whatever they may be. He is guided by " convictions," " principles," and " goals " which have been internalized and which are applied to any new situation which the individual confronts and which determine what he ought to do. Virginia Woolf once wrote about herself, " I have an internal automatic scale of values which decides what I had better do." Dante put it this way, " Go your way and let the people talk."

The " inner-directed " man is work-conscious. Achievement is what counts. He is individualistic, self-reliant, taking satisfaction in standing over against his environment. He is not afraid of non-conformity. He is prone to moralizing and to self-righteousness. He stresses " character " and integrity.

This type of character is being replaced by an emerging " other-directed " character structure. The background for this shift is largely socio-economic. Our culture has moved into an economy of plenty, with emphasis upon leisure and consumption. Production drives are being replaced by what some observers call the " marketing personality." The background of the emerging new character structure is complex, but the fact that this change is taking place is amply attested by many inquiries.

The " other-directed " person feels a deep need for being at one with his environment and his fellows. Instead of having a psychological gyroscope, he is described as operating with a kind of built-in radar apparatus which is ceaselessly at work receiving signals from his peer group and adjusting him to the situation indicated by the signals.

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[2] David Riesman, Nathan Glazer, Reuel Denney, *The Lonely Crowd*, 1955, Doubleday & Co.

For the "inner-directed" person, departure from his principles carries with it a sense of guilt. For the "other-directed" person, isolation from his fellows carries with it a sense of anxiety.

There is intense discomfort at being unadjusted and a sort of suspicion or dislike of being in a situation of "isolating pre-eminence."

A New York newspaper carried a story of the attempted suicide of two girls, one of whom eventually died. The vice-principal of their high school, when asked about the girl who died, said, "You know, I'm not surprised, Miss —— never was a happy youngster. She was always reading beyond her age level." There was a time when those who read beyond their age level were highly commended for it.

"Other-directedness" appears to be a marked characteristic of much of college group life. Controversy is avoided. Personality is stressed, and "sincerity" is one of the new key words. There are no longer any "angry young men."

This shift from "inner-" to "other-direction" has a double effect religiously. On the one hand is the trend I have already indicated of an increasing desire for religious identification and church affiliation. In part this is a reflection of the growing need for conformity and sociability that "other-direction" brings with it. Religion becomes part of the suburban style of life. Being religious and joining a church become a fundamental way of adjusting and belonging under contemporary American conditions.

On the other hand is the striking fact that there is a growing imperviousness to the basic message of Biblical faith. The "inner-directed" man of the nineteenth century was often an avowed atheist or an agnostic, hostile to religion, and confident of his self-sufficiency. Yet he had a strong feeling for the prophetic faith of the Bible, for the "dedicated spirit singled out," standing over against the world in uncompromising witness to the truth as he saw it. Even Karl Marx said, "If you have to have a religion, let it be that of the Old Testament prophets."

With the "other-directed" man it is different. He is very friendly to the church and to the idea of religion. But what can he make of the prophetic faith of the Bible? The very notion of being "singled out," of standing "over against" the world is deeply repugnant to one for whom well-being means conformity and adjustment. The " other-directed " man, no matter how religious he may be, cannot understand an Elijah or an Amos or an Isaiah or a Paul, nor can he conceivably feel an admiration for these zealots of the Lord, who are so terribly " unadjusted."

And so the Biblical faith faces a new problem and a new challenge. In a hostile world the word of faith may be proclaimed and made into a shattering challenge, but how can it be communicated in a culture that is all for it, but will not, cannot, understand it ?

Deeper anxieties and stirrings

The Jacob survey, while providing an invaluable profile of our campus culture, nevertheless is incomplete. If this incompleteness is not understood, it may prove seriously misleading. The survey deals with the majority culture of the campus, but there is also a significant minority (20 per cent. to 25 per cent.).

There are deep-lying conflicts in the " other-directed " pattern of life. This is pointed to in the Jacob study in the phrase " gloriously contented yet restless and dissatisfied." The easy conformity of the " other-directed " man hides deep-lying conflicts and anxieties.

There may be a sense of security in the " togetherness " of the group. But there is at the same time a desperate fear of unadjustedness—of loneliness in the crowd—of not being accepted. This points to an awareness of personal emptiness. Persons have the experience of being pushed into themselves and of finding nothing. In a sense they are " without the law."

While there is a compulsive conformity to the group ethos, there is also an anxious sense of the precariousness and the brittleness of the accepted group value system. There is an ever-present threat of cynicism. This points to the awareness of the moral emptiness which is present.

Both group life and participation in contemporary mass-society threaten the deep craving for personal significance. " The fight is for the private life ; abstract ideologies are Saharas. It is an impersonal machine age. The fight is to preserve the concrete, the intimate, the personal—to preserve the inner life. . . ."[3] This indicates a disillusion with outward (" public ") securities and a return to the elementals of life (" privatism "), namely to family, school and religion.

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[3] Peter Viereck, *The Unadjusted Man*, 1956, Beacon Press.

This searching for personal significance is accompanied by a search for a heritage and a new respect for tradition. " Present-day youth has to rest its large-scale security on deeper foundations, and this is probably the source of much of its religious interest. . . . Some of it is finding no greater security than an Epicurean philosophy of chance offers; but much of it is getting down to bedrock and finding a foundation on which life can rest unmoved, if not unshaken, in stormy times. There is a venturesomeness in this quest, but it is a hidden thing and not apparent to those who think of risk only in terms of risked capital or risked lives."[4]

A genuine Christian faith calls for authentic personal existence. This goes right to the heart of the yearnings and deeper stirrings which are present in our " other-directed " culture.

The outstanding characteristic of our " other-directed " culture is the horror of standing out, of being one's self; it is a drive toward compulsive conformity; it is a fascination with the adjusted personality. You might call this the characteristic sin of our culture.

Now in this situation, the kind of preaching that comes from the Social Gospel becomes irrelevant. To make an appeal to people for sociability, and for a spirit of " togetherness " merely intensifies their compulsive groupism. We must recognize this. Preachers are always too prone to preach yesterday's sermon to to-day's people.

In this situation, the Christian appeal must be for genuine autonomy, for resistance to compulsive conformity and group mindedness.

Christian responsibility in the present cultural situation has two aspects:

(a) *Negative:* to be uncompromisingly critical of the emerging " other-directed " mass culture as a threat to the personality and humanness of men.

(b) *Positive:* with love and concern, to enter into the tensions and anxieties that lie beneath the surface of " other-directed " adjustment.

In this dual role, the sensitive Christian stands at a frontier, being both *in* and *over against* his culture. He is *in* the world, immersed in its concerns, its tasks, and its responsibilities because it is the world which God created and in which he has placed us to sanctify His Name. The Christian is himself deeply affected and influenced by all the cultural forces of the age.

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[4] H. Richard Niebuhr, " On Our Conservative Youth," *Seventy Five*, 1953, *Yale Daily News.*

But the Christian is at the same time aware of the meaning of being *over against the world*, always remembering the injunction: " Be not conformed to this world." The world, created by God, is estranged from its divine source and therefore fallen from its created goodness.

Now one word of warning: the frontier is *within every person* as well as in the world. You must recognize this or you will fall into the trap of self-righteousness, the most dangerous of all sins. What is in other people is in us, only more so.

There's an old story about a rabbi lying on his death bed. He said, " When I was a young man, I had grandiose visions. I was going to convert the whole world to God. Then as I grew a little older, my ambition sort of shrank. I decided to convert my town to God. Then as I got through middle age, I said to myself, after all, let's begin with my family. Now I'm lying on my death bed, it suddenly occurs to me that my primary problem is to convert myself." You see ? That's the real problem. It's a mere evasion of responsibility to see one's self as already whole. Healing everybody else. Only God heals. The most you can do is to hope that God will make you an instrument of his healing. However, there is a real sense of vocation. It is to stand witness to the living God against the idolatries of the world, to give the world no rest so long as the world has not God. Now you have to specify that, concretize that in terms of the cultural situation. And to-day whether we like it or not that sense of vocation requires us to serve as guardians of the void and against the demons who threaten to invade it. You remember Dostoevsky's novel, *The Demons*, *The Possessed.*

From this frontier position, the sensitive Christian can make an approach both to:

(a) The *maverick minority* which often self-consciously seeks to be " non-conformist " and thus falls into an inverse conformity of non-conformity; and

(b) To the *massive majority*, immersed in synthetic sociability yet not completely unaware of the subterranean stirrings of authentic personhood.

He can speak to the world on its own terms without succumbing to the world—not succumbing to its values as final and self-validating. For he has his own " point of standing," transcending the world, yet always relevant to it.

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DENIS BALY

Middle East Tangle

THE problem of reconciliation in the Middle East is greatly complicated by the fact that not one, but at least ten, conflicts can be discerned there. These overlap, and interact upon, each other in such a way that measures taken to ease one area of tension are often the cause of inflaming another. The conflict which comes most easily to mind, of course, is that between the Arabs and the Jews, but this familiar struggle must be divided into two, the Israeli-Jordan clash and that between Israel and Egypt.

The conflict with Jordan is the most obvious and, in a sense, the most simple, for Jordan forms part of that area which was originally proposed as a " national home " for the Jews, and includes within her borders a section of Palestine, the region to which Jewish immigration was limited in the early days of the British Mandate. Zionist dreams of controlling the total area are not yet dead, and Ben Gurion himself has been known to describe the present State as forming only " eighty per cent of western Israel." Jordan has also received the greatest number of Arab refugees, and is bordered by the longest section of armistice line, much of which winds among the villages and orange groves of those who fled. Sometimes it even isolates the property of those who remained quietly in their villages.

The Israeli-Egyptian struggle is clearly related to that with Jordan, but it is not the same. Even in the Arab-Jewish war of 1948-9 there was very little co-operation between Egypt and Jordan, as the recent books by Sir Alan Kirkbridge and Sir John Glubb have demonstrated, and since then they have made hardly a pretence of friendship. Evidently the division between them is too serious to be healed by the presence of a common enemy. The truth is that each has a separate reason for enmity with Israel. On the surface, in fact, there seems little reason why the fight between Egypt and Israel should be prolonged. The two countries are divided by a wide strip of desert, and Egypt is known to find her possession of the Gaza Strip a serious burden. Indeed, in 1949 Egypt was in many ways the Arab country most ready to make peace, and, during the first few years of her existence as a State, Israel's skirmishes were rather with Syria and Jordan.

However, Egypt has been impelled to turn against Israel by the fact that in her struggle to be accepted as the leader of the Arab world she must defeat Israel or, as she sees it, lose all chance of being leader. Any aspirant for this place must define her position with regard to Zionism as surely as a leader in the West must do so for Communism, but the present temper of the Arab world forbids a would-be leader to preach " co-existence." Moreover, Egypt is involved in two other of the ten conflicts, both of which lead her to see Israel as a country which must be overcome.

The first of these is the most ancient tug-of-war in the world, the struggle for pre-eminence between the Nile Valley and Mesopotamia, the background against which so much of the Old Testament is set. In this struggle the necessary pre-requisite to victory is the control of the Levant States, and the key to this control is Damascus, the pivot of Middle Eastern communications. At present Egypt is moving towards domination of Syria by union rather than by conquest and if she can consolidate this, she will then try to squeeze both Israel and Jordan. This explains why her propaganda against Jordan has been almost as vitriolic as that against Israel.

One must not imagine that her success is a foregone conclusion. Syria is notoriously unstable, and is divided into regions such as the Jebel Druze, which are in constant and strong opposition to the Damascus Government. Union with Syria may well exhaust Egypt, which has no powerful army, no common frontier with Syria, no experience of the problems of such a union, and very serious economic difficulties at home. Moreover, Mesopotamia has always been a slow starter, for reasons which there is no place to discuss here, and has in the past often proved the stronger of the two. It is not impossible that the same may happen again.

The other Egyptian conflict is that with the West, in which, so far, she has been remarkably successful. Her present tremendous reputation in Arab eyes stems from the fact that she alone has defied the West to its face and has got away with it. It is impossible to over-emphasize the importance of this, and nothing could have been better calculated to ensure Nasser's position than the Anglo-French attack of November 1956. In this conflict Egypt is bound to see Israel as a beach-head of the West, as in one sense she most certainly is. The Israeli Government makes no secret of the fact that it wants to have a western type of state, and that for this purpose it needs far more immigrants from the West than it is actually getting.

Such a beach-head is no new thing in history, and belongs to the fifth of our conflicts, the struggle between the West and East, between the Atlantic powers and Russia. This again is a very ancient conflict because the Middle East has for long lain between the West and either what it coveted or what it feared. Ever since the rise of Alexander, the West has desired the fabulous treasure which it has glimpsed across the Arabian desert—incense, silk, spices, and now oil. Equally it has seen beyond the Syrian coast the strongholds of some enemy—Parthia, the Saracens, or Russia. Both visions have tempted the West to set foot in the Levant and to seek control of this median zone. Hence the Arabian Province of the Romans, the Latin Kingdom of the Crusaders, and the modern State of Israel. Unfortunately for the West, Arabia shares with Russia and China the ability to resist in depth, to withdraw into the interior and bide her time. To maintain the beach-head, therefore, the West must pour in a constant supply of fresh blood. In the eleventh and twelfth centuries this supply soon dried up, and the Crusaders could hold out against the Saracens only by virtue of their gigantic castles. To-day the same need exists, and Ben Gurion has recently called for two million more immigrants. But such a vast number, surpassing the present population, would inevitably lead to expansion, and render the Arab states only more determined on revenge.

The sixth and seventh of the ten conflicts do not belong to the region, for they have been imported by the West. They are the rivalry between Britain and France, and the similar rivalry between the United States and Britain. They are singularly unfortunate, because they represent the introduction of exterior and unnecessary bitterness into a situation which is already sufficiently exacerbated. It is as if the West had understood that its long-standing quarrels could not be permitted to continue at home, where war between any of these three countries is now unthinkable, but had not felt the necessity of stamping them out altogether. Consequently, the Napoleonic Wars and the American Revolution have been transferred, as it were, to the edges of the western world, there to do incalculable damage. The British determination to hustle the French out of Syria, the French opposition to the Baghdad Pact, and the obstacles placed by the Americans in the way of an agreement over Buraimi, were all of them disastrous.

The eighth conflict is that of all the Asian and African countries against " imperialism." At one time it was identified with the struggle against the West, and many people to-day still so regard it. However, it is clear that " imperialism," in the sense of one country trying to dominate others and use them for her own political advantage, is not confined to the West. It is no new thing in Asia itself, for one may find it in the history of ancient Assyria and Egypt, and of China and Japan. To-day there is undoubtedly a Soviet and an Egyptian imperialism, and in a war where any expansionist policy threatens the safety of all mankind, the restraint of imperialism has become a serious and difficult question.

The ninth conflict is also an old one. It is that of Islam against Christianity. We tend to-day to forget the huge history of this struggle, and how almost every country in Europe has produced its champions: Charles Martel, Richard I, Don John, John Sobieski and others. It seems to be less violent at present, but such a long history does not easily die, and we may expect it to take new forms and to acquire new life, even if there is never again a *jihad* (or Holy War).

The tenth conflict is perhaps the most threatening, the revolt of the " have-nots " against the " haves," which might possibly be described as the modern form of the struggle between the Desert and the Sown. It is the strength of Communism. The failure of so many people in the western world to see the urgent need of wrestling with this problem is therefore most alarming. We may discern three forms of it in the Middle East: the peasant against the landlord, the countries without oil against those that have it, and the Middle East as a whole, with its terrible poverty, against the wealthy lands of Britain and America. That revolution must come, and that the wealth must be redistributed in all these areas, is surely inevitable. The real question is whether the revolutions will be violent or peaceful, whether those with wealth will tax themselves for the benefit of those without, or whether the poor will seize it from them by force of arms.

Such a tangle of conflicts is not easily reconciled, and we must look forward to many, many years of trouble in the region. Christians, therefore, need to give much thought to three vital, but uncomfortable, facts: in any Christian sense reconciliation must be preceded by repentance ; men cannot be reconciled unless some men belong irrevocably to both sides ; and in any serious conflict reconciliation can come only at the price of the Cross.

In the West our possibility of action is undoubtedly limited, for the people of the Middle East do not want the guardianship of the West, and they react against it with all the energy at their command. They do not want advice, especially the moralistic advice that we are inclined to give. Yet, if repentance does not take place within the area, repentance outside it can be of small avail. The Arab world, for example, must surely accept the existence of Israel, and the oil-rich countries must consider those who are less fortunate than themselves. Israel, likewise, must reject forever even secret dreams of expansion. But no one will do these things because we bid them. Why should they?

The Church's Duty

The Christian knows God to be the absolute master of history, and to be ready to use for His service anything which we truly offer Him. National repentance in the West, therefore, cannot be without its effect elsewhere. Such repentance is brought about if there is within a nation a small group challenging the conscience of the people, and keeping them ever aware of the changes which are necessary. It is not the duty of the Church, as such, to say what shall be done in the Middle East, any more than it was her duty to say that India should be given independence, or that the Labour Party should be elected in the years between the wars. However, it is the duty of the Church to establish principles and to see that every voice is heard. She was right when she championed the working classes, and when she invited Indians to speak freely at conferences in Britain upon the political aspirations of India. She must not support particular policies, as if there could ever be a Christian politics, but she must challenge those who will not risk their standard of living, and those who rejoice in another country's discomfiture. She has now to ask the working people of Britain (and how unpopular the question will be!): " Are you now ready to tax yourselves, as you once called upon the rich to tax themselves for you? Are you ready freely to admit refugees and foreign workers?" She must also relentlessly face the western world with the fact that community is unreal except where men and nations in honour prefer one another. It is quite possible that this is her most urgent task, for this is the most uncomprehended need.

Christians must be prepared to suffer in this cause, to be condemned because they propose risking our hard-earned standard of living, to be called traitors because they " betray " the workers whom once they claimed to support, and to be rejected by both sides in a conflict because they try to belong to both. Reconciliation in any struggle can come ultimately only when there are those who will accept injustice for themselves, because they so earnestly desire justice for others. In such a situation Christians must go beyond others in not demanding their rights. It is by the death of all her worldly hopes that the Church has always witnessed, and one must ask now whether in the Middle East the Church—at any rate the Church of the West—should not begin by allowing her rights to be taken from her. Christians are often tempted to think that because Palestine is the " Holy Land," the Church can claim a right to be there, and that the Western churches ought therefore to be able to maintain institutions in the country. It is, however, not for the Church to demand her rights: not thus can she witness to Him who made no such claims on His own behalf when He lived in Palestine.

THE LORD'S PRAYER

There are still a few copies available of PATER NOSTER, a meditation on the Lord's Prayer originally published as a supplement to " The Christian News-Letter " in January 1941.

*Price 3d. each plus postage; from the Christian Frontier Council, 59 Bryanston Street, Marble Arch, London, W.*1.

SCM IN THE EAST

In connection with a forthcoming *History of the SCMs of India, Pakistan, Ceylon and Burma,* material is already being collected, and anything relevant will be gratefully received by:

Mr. A. John Langdon, M.A., LL.B.,
c/o Mr. A. Langdon,
59, Blyth Road,
Leyton, London, E.17.

If such material can be sent as a gift it will be greatly appreciated, but if this is not possible it will be copied and returned as soon as possible after the middle of June.

"PAX"

War on War

Sir Stephen King-Hall's new book[1] confirms that human minds are thawing out of the stunned petrification of the atomic age. For a time we were bewildered and paralysed, or wildly nostalgic for the good old days of the gentle doodle-bug and the block-buster, crying, "Ban the bomb!" as though some act of human will could stuff it back into oblivion. Now slowly we perceive what it is we have to live with, and men are starting to map out possible ways of doing that in preference to self-incineration. Whether or not we have confidence in their designs, let us rejoice that the human spirit is resilient enough to tackle the job.

Sir Stephen's first concern is to remind us that, in essence, war is an attempt to change the enemy's mind. To-day, Big Power war, whether cold or hot, is in great measure a battle of ideologies and ideas; and a victory for an *idea* is only partially dependent on occupying ground or defeating troops. It is a good question whether we have considered all the available means of changing the enemy's mind apart from the attempt to vaporise it by nuclear processes.

Why not, asks Sir Stephen, wage war solely on an ideological battleground? He argues that if you abandon the H-bomb you, in fact, abandon the possibility of using force to change the enemy's mind.

This is not the place to examine Sir Stephen's military argument in detail or to show why the present writer regards it as over simplified. But Sir Stephen's alternative of a kind of pragmatic pacifism raises some questions to which Christians should give their minds. His conception is of a nation, preferably linked with its European allies but prepared to act independently of America, bracing itself in all its parts for a massive experiment in passive resistance, with a view to withstanding siege and occupation. In these circumstances, the spiritual battle would be on, and victory would go to him who had the superior spiritual resources.

There is something here to ponder. Is our reliance on military defence a symptom of doubt of the value and forms of our kind of society? Do we think it would not survive without the protection of guns and bombs? And if we tried to lay on a great official campaign to rouse zeal for the Western way of life would it produce the results we seek? Only an intense patriotism or a great religious fervour could sustain a whole nation through the inactions of siege or the subtly divisive and corroding experience of occupation. I am not certain that such a governmental programme could call forth either.

To begin with, the Christian has looked warily at attempts to give religious sanction to any actual form of society.[2] What he is concerned for is not simply to defend a certain political achievement but to preserve the openness of society to self-criticism. He is rightly fearful of a totalitarian solution that gives a final value to a particular political creed, and he fights this idolatry not by proposing simply an alternative idolatry or political philosophy, but by denying ultimate religious sanction to any forms of state organisation. This element of political scepticism, of which Her Majesty's faithful Opposition is one symbol, is a precious element in the British heritage, and has its theological foundations deep in Christianity. One may well ask whether a widespread campaign to glamorise our political inheritance would not contain serious spiritual dangers and run the risk of jeopardising that continuous flexibility and adaptability which is one of the political values we wish to preserve.

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[1] *Defence in the Nuclear Age* by Commander Stephen King-Hall, published by Gollancz at 18s.

Moreover, by encouraging an almost evangelical contest of rival political systems we might tend to solidify the present political confrontations. For the truth is that the contestants are in fact facing each other on a series of fronts, on some of which there may well be room for manœuvre.

There is the politico-economic front where the issue is how a poor country can spare the resources to begin its economic development. The wealthy West no longer feels this as an acute problem but it is critical for the larger part of mankind. Can consumption be held down (particularly in view of the population surge in these very countries[3]) sufficiently to put resources aside for investment, except by a powerful and authoritarian regime which can dispense with "popular support" in our sense?

Again, on the sociological front, we are all confronted with problems of human living in the conditions of modern industrialism, and with the relation of management and managed. We would rightly deny hotly the Communists' phoney claim that the solution has been found by them, but, for a society in transition as our own is, any premature success propaganda might destroy precisely the spur to further adventure which is our greatest asset.

But there is one final issue: whether human beings have significance in themselves or only such as is accorded to them by the State. It is more accurately Christian to say that neither in themselves nor as units of a State have men significance, but only and gloriously by the mercy of God. This is a deep religious issue on the interpretation of which many besides Christians will stand firm, but it is a stand which the State by definition cannot organise. This is the reason why I judge King-Hall's thesis to fall into the category of political fantasies.

However, he has rightly drawn attention to the fact that a spiritual conviction certainly cannot be propagated by weapons of mass destruction. Whatever is done on the military front must be designed solely for the purpose of holding the ring so that the great spiritual struggle can continue. But is this spiritual battle to be waged mainly by official agencies? Is it not truer to our form of society, which shrinks from "state-ism," that the battle should become the concern of many voluntary agencies? It happens that just at this juncture the prospects are brighter than usual for the kind of

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[2] This point is made at greater length in chapter III of Kitson Clark's recent *The Kingdom of Free Men.*

[3] A staff survey of the Economic Commission for Asia and the Far East estimates that by 1980 the population in this area will equal the present population of the whole world.

"cultural exchanges" across the Iron Curtain which permit of genuine conversations between people. This, I believe, is at least as important as the organising of a national programme of political warfare, and avoids some of its pitfalls. You cannot hope to meet your ideological opponent head-on and secure a happy outcome of the meeting, but there are many oblique possibilities. The kind of meeting and exchange of view which is at present possible and likely to prove useful is provided by the visits of responsible professional, industrial and scientific bodies, to discuss matters of common functional interests, from dietetics to town-planning.

The Christian, and the Western democrat generally, is likely to find here the occasion he seeks for his spiritual warfare. Discretion will have to be mixed with resolute conviction, and the readiness to listen and learn with the courage to speak and witness. But the common meeting ground of mutual interest in a secular subject is the starting point, and it is a much better and more accessible point than any deputation in the formal name of the churches. It may be the base on which effective Summit meetings can be built in good time, and it is likely to be more fruitful ground than the territory of official propaganda for a real increase in understanding and decrease in tension. It is a Christian duty at this moment, I believe, for those who are members of appropriate organisations in this country to discover what possibilities exist to be exploited without delay for this kind of spiritual warfare.

"*Hiroshima or Belsen*?"

But to be fair to King-Hall one cannot run away from the military dilemma. If his scheme is unrealistic is any other more promising? At least he is honest in facing resolutely the alternatives which confront our political leaders, and which can be summed up in the slightly misleading choice of "Hiroshima or Belsen." Here we have to make a supreme effort to steady our nerves and think with clarity. Is it true that any war must mount to thermo-nuclear proportions, that no limits can be sustained in the heat of conflict? We would have to allow that in the Suez operation, for instance, limits were observed, and that in many kinds of frontier clashes they would be. Is the danger restricted to situations where the great nuclear powers confront one another? Certainly here the risk is greatest, but also the consequences of "absolute war" are here vividly before the minds of the main contestants. It is highly unlikely that at any stage in the technical race either side can be sure that it possesses such a technical lead that it can initiate megaton attack with impunity.

This raises the question whether we have not moved for ever out of the period where wars on this scale can be fought to victory. So recent and so rapid have been the ballistic developments of our time that we find it hard to grasp their revolutionary effect. My guess is that the race for ultimate weapons and delivery systems is self-cancelling, although it has to be pursued until relief is found on the political front. The greatest danger arises from a situation where these weapons and systems are required for some other purpose than that of preventing the other man using his.

Here is the point to concentrate attention. It is, for instance, British stated policy to call megaton weapons into play to meet any "major" military thrust in Europe.

It is true that certain major thrusts by Russia, even without nuclear weapons, could only be regarded as an all-out attempt to upset the balance of force in the world decisively. But obviously safety lies in trying to increase the number of situations which can be met without recourse to nuclear weapons. Is Britain spending so much on massive retaliation that she is defeating her own purpose? Must we choose between a lonely sentry with a revolver or the H-bomb in circumstances where neither is appropriate?

A last word as a Christian—we are apt to oscillate between utopianism and a grim emphasis on sinful realities. In the first mood we repeat the mistakes of the '30s. But in the second we imagine it to be a Christian insight that men and nations cannot be trusted to limit rationally the terrors they have created. Let us remember that man is sinful, but also that he is creative, and to a degree rational and ingenious. There is no Christian doctrine that tells us that the only way to deal with temptation is total abstinence. It may well be that the chief weakness of King-Hall's argument is that he neglects the truly creative possibilities in the present situation. Unlimited military power being now totally self-frustrating, the door is open again and in a new way to the prospect of civilising and at last mastering war. Human civilisation itself is both a monument and a promise of the possible. Civilisation is not the Reign of God, but it is His gift and has noticeable advantages over a holocaust.

FRONTIER LUNCHEON

Major Richard Carr-Gomm, who will speak at the next Frontier Luncheon, resigned his commission in order to devote himself to work for old people in Bermondsey. In 1956 he founded the Abbeyfield Society, an original experiment in neighbourliness. Readers who have heard him on the radio or television will no doubt be glad of the opportunity to learn more about this practical Christian approach to the problems of old age and loneliness.

The Luncheon will be on Thursday, May 22nd, at the Y.M.C.A., 112 Great Russell Street, W.C.1, at 12.45. Tickets (3s. 6d.) can be obtained from The Christian Frontier Council, 59 Bryanston Street, London, W.1.

FRONTIER

The first issue of FRONTIER has been very well received by readers. Although we printed enough copies for all the subscribers to *Christian News-Letter* and *World Dominion* plus half as much again, the demand was such that we had to print a second impression.

Letters to the Editor

JIMMY PORTER AGAIN

DEAR SIR,

Although not myself an angry young man I have read with great interest Mr. L. Paul's article on the subject and the resulting correspondence.

I do not think that Mr. Paul's comments can be allowed to close the matter, for they hardly do justice to the importance of the underlying currents of thought and feeling.

What was striking about Mr. Paul's article was the strange lack, both of comprehension and of compassion. Could it be, I wondered, an off-day for the writer or was the Jimmy Porter-Alison dilemma something that had affected Mr. Paul more closely than he knew? That the latter was the more likely answer became clear to me when I studied his comments on the letters.

When Mr. Paul asks, "What is feeling?" he supplies a dramatic if unintentional confirmation of the fact that Mr. D. Allchin's quotation from E. M. Forster about the undeveloped heart was singularly fitting.

An understanding of the relationship between Jimmy Porter and Alison is greatly helped by having recourse to the now familiar concepts with which Depth Psychology has provided us. Beneath her cold, pale, restrained and almost apathetic exterior, there is in Alison all the suppressed passion and aggressivity which she cannot express. Porter's description of her as a devouring python is therefore an accurate one and it is inevitable that he should have to struggle with her for his very existance. To Alison, of course, Jimmy represents not only a threat but also an attraction; for is he not the conscious embodiment of so much that in herself has been forced to remain unconscious?

The real question is not as Mr. Paul says, "What is Jimmy Porter trying to do to her?" but what are they doing to each other. Jimmy Porter gains our sympathy because his badness is not concealed by a veneer and he seems to be struggling honestly to face reality. This is perhaps why Mr. Paul will not forgive him. For the acts of tenderness of which Mr. Paul speaks, cannot, of themselves, resolve the tensions. There must be conflict and the couple must pass through the fire together. It is this process that Alison by her inability to manifest any of her inward feelings renders all but impossible.

Erich Froman in his latest book, *The Art of Loving*, says: "Real conflicts between two people, those which do not serve to cover up or to project, but which are experienced on the deep level of inner reality to which they belong, are not destructive. They lead to clarification, they produce a catharsis from which both persons emerge with more knowledge and more strength."

Yours sincerely,
W. H. ALLCHIN.

61, Barkston Gardens,
London, S.W.5.

DEAR SIR,

Perhaps it is true, as Mr. W. H. Allchin remarks, that I fail to understand Jimmy Porter. At least accept that I am trying to. I can understand and am glad that other judgments must be made of him and of other angry young men, yet what perplexes me about those brought to my notice is that Jimmy Porter gets plenty of sympathy and Alison none: though Alison is also young. I suspect that the defence of Porter is itself symptomatic of some shift in feeling among young *men* which I shall continue to puzzle over. After all, objectively, Jimmy is an unpleasant young man with a malevolent tongue: were he a woman we should call him a shrew: another age would have put a scold's bridle on him. Let me say again, and quite personally, that half the time (in terms at least of what Porter actually says) I cannot see what all the anger is about, and I come from a generation which gave itself up angrily to revolutionary causes. I cannot bear this self-pity which treacles all over the stage. My sympathy is all for Alison: I suffered torture of the soul at every wanton and cruel attack upon her and this is why I spoke of Jimmy Porter as engaged in spiritual murder. I retract nothing of that judgment and if this is to be lacking in compassion, then so be it: just call me chivalrous.

I am prepared to accept that a row between lovers, or a period of tension between them leading to a flare-up can be cathartic and from it a new and deeper relationship can spring. But there has to be a row—and it takes two to make a row—and if there are blows struck there must be blows received as well. But Jimmy gives all the blows: he *destroys* Alison: he is left with nothing but a slave. "I want to be corrupt and futile," she cries at the end just before that nauseating nursery scene, "don't you see! I'm in the mud at last! I'm grovelling! I'm crawling!" The parallel I find, alas, is not with the upstanding row between two equals but with the breaking of the spirit through brain-washing which goes on in totalitarian countries. Maybe my distance from the present generation of Angry Young Men prevents me from commending this situation: maybe their proximity to Jimmy prevents them from seeing it.

LESLIE PAUL.

(*This particular correspondence is now closed but evidently the participants in it have not convinced each other. We hope to return to the subject.* J.W.L.)

MORE CONFESSIONS

MY DEAR LAWRENCE,

If you are not wearied with confidences from busy Christian people, here are a few of the dodges I adopt to cope with this very real problem.

I am one of those who takes on more church work than they can really cope with. It is partly weakness—not wanting to say "no" when asked—and partly pride (in my case complicated by a fondness for controversy and putting other people right). I manage to get out of some engagements by trying to make it a rule never to take on any work that someone else can do.

People often say to me, "How do you manage to crowd so many activities into your life?" The answer is "By taking pains to save time and energy." I have an advantage over ministers in that my office job and my daily travelling provide a ready-made discipline for me. I don't need to make time for reading; it is provided for me by my travelling time and (when alone) by my lunch hour. In addition I make extra time in the following ways :—

(1) I never read a newspaper in the train. A newspaper is more quickly read at home, and if there is little news in the paper you are tempted in a train to spin out the journey with trifles or the crossword. So I finish the paper before I leave home (or leave some of it till the evening) and take a book to read in the train. I thus put in an hour's serious reading every day.

(2) I have accustomed myself to read in all the odd scraps of time, even on a moving staircase or when waiting for the office lift, or when making a trunk call. I do my thinking when walking to the station, etc.

(3) I read no evening or Sunday paper and listen to no news or talks on the wireless; these almost all duplicate what I can get more quickly and efficiently in other ways.

(4) I take at home practically no weekly papers. Instead I pay a weekly visit to a library and skim what I want from half a dozen religious and secular weeklies. If one pays for a weekly one is tempted to read it all, to get one's money's worth. For spiritual pabulum I learn much more from the longer articles in quarterlies and from books.

(5) Not reading (3) and (4) means that I don't need to read *Punch*, which is largely a commentary on what I miss out.

(6) I cannot afford a car, but if I could, I would not have one unless I could afford a chauffeur too. Driving a car takes up valuable reading time apart from the time one spends cleaning it, etc. Moreover, if I had a car I would be tempted, nay driven, to do various kindnesses that would turn me from a

reader, thinker, and writer into a welfare worker. That is not my vocation.

(7) Finally, like your Russian bishop, I have at home an alarm clock or rather a Smith's Ringer-Timer, which is an invaluable aid to concentration. If, say, twenty-five minutes ahead, I have to go to church or put on the potatoes or turn on the wireless for some music, I set my clock to give me a ring at the appropriate time and in the meantime concentrate on some writing. If I want twenty minutes relaxation for a crossword, again I set my clock to give me a ring when playtime is over.

On the problem of how to make the most of one's prayer-time, and when to pray, I don't think I have anything very useful to say. I can't say that I am anything of an example.

Yours sincerely,
Anon.

(*I admire my friend, but were I to try to imitate him I should become even more rushed than before.* J.W.L.)

FOR "POOH BAHS"

Dear Sir,

On page 1 of your Vol. I the Christian Frontier Council is described as "a fellowship of 30 or 40 laymen and women who hold responsible positions in secular life . . ." On page 34 is an article entitled "The Spiritual Need of Men in Responsible Positions."

What is the sense of this "responsible"? It is, without a doubt, that of the most worldly usage. The responsible person, in these contexts, is meant to be one who is commonly recognized as some kind of Nob or Big Cheese. This is not, from a Christian point of view, a very important thing to be.

It seems to me that the word "responsible," used as *Frontier* has used it, does not belong to the same universe of discourse as the words "fellowship" and "spiritual need," used in a Christian sense. If that is so, there may be confusion in the mind of the reader: of the writers I say nothing.

The various pooh-bahisms by which we earn our livings, even most of those we engage in in our leisure out of "a sense of service" or on some such pretext, are surely the equivalent of the great possessions of the young man in the gospel, and "men and women in responsible positions" must have all the difficulties which were likened to those of a camel going through the eye of a needle. At best, the pooh-bah is of no special importance for the Christian understanding of society. What the dish-washer, the clerk, or the mere idler understands from his situation is equally important. All that matters is the depth of the understanding.

Is not *Frontier* in effect suggesting that Nobs have some special part in exploring what are called (oddly enough) the practical implications of faith? And is that tenable?

Yours faithfully,
C. H. Sisson.

Hazelwood, Upper Dunton Green,
Nr. Sevenoaks, Kent.

C. N—L.

The office of the Christian Frontier Council (59, Bryanston Street, W.1) is in need of a few copies, unmarked and in good condition, of the old *Christian News-Letter*, bound in green cloth with gold lettering. The volumes required are I (0-26), II (27-52) and VIII (179-198). If any owners of these volumes are prepared to part with them, would they please write to the Secretary of the Christian Frontier Council, saying what they can offer and whether they would wish to be paid for them.

DOUGLAS WEBSTER

Christian Opportunity and Responsibility in Nigeria

Mr. Webster's picture of Christianity in Nigeria is alarming and encouraging at the same time. Here is a nation starting out on the path of self-government, a nation of over 30 million people, and where are we to find the foundation of its culture? There is Islam in the North; there is Christianity in the East; and both religions in the West. Can these religions supply the basis of a national culture? If they do not, a rather vacuous secularism is all that is left.

In the case of Christianity, much depends on a solution of some of the obstacles which Mr. Webster discusses. I myself was much struck with the serious dilution which Christianity has suffered. But I was also struck by the presence in the churches of laity of real perception and religious sincerity. If, however, these men and women find that the ministry is unable to give them such teaching as will help them to face the emerging social, industrial and moral problems of the new Nigeria, their Christian confidence and witness will be dangerously undermined. This is one of the living issues in West Africa to-day : it is, in a very real sense, a " frontier " one. K. G.

There is plenty of both opportunity and responsibility for Christians in Nigeria, but each needs some clarification perhaps. I can only speak for myself and within many limitations. If adequate qualifications were needed I dare not speak at all. And yet after a brief tour of three months certain impressions stand out ; it is a duty at least to attempt to interpret and share them even if they are not properly in perspective. I can only speak for what I saw of the Anglican Church, but I believe that much of it would apply *mutatis mutandis* to the Roman Catholic, Methodist and Presbyterian Churches. All face the same fundamental problems.

I WAS sent by the Church Missionary Society at the invitation of the bishops of the two dioceses in Eastern Nigeria, the Niger and the Niger Delta. They gave me a wide variety of jobs ; lectures to theological students, addresses to clergy, courses for catechists and church agents (of whom more later), a retreat for training college principals, an evangelistic mission (called a Christian Teaching Week) at All Saints, Enugu, a church whose congregation combines Europeans and Africans. So I saw the Church at all levels and in towns and villages, but apart from a short time in the North and the West all my work was in the Eastern Region of which Dr. Azikiwe is the celebrated and popular premier.

July, 1957, was an interesting moment for arriving in Nigeria as both the Eastern and Western Regions had just been granted regional self-government, and shortly after this the first federal Prime Minister of Nigeria was appointed. Naturally there was great rejoicing and the national press had a lot to say.

It is not only politically that things are moving fast. In east and west there is now universal primary education ; schools are being built everywhere at an astonishing pace, even before there are teachers for them. The clamour for education is terrific. The conscientiousness of schoolchildren and students is far greater than in our own country. They do not yet take education for granted ; they relish every precious moment of it.

Industrialization and urbanization are also growing and spreading rapidly. For some decades there have been tin mining around Jos and coal mining around Enugu. But the advent of the Shell Company, Dutch and British, the vast oil prospecting and drilling operations costing millions of pounds, the huge camps of African labourers employed in all this throughout large areas of the backward swamps and forests of the Delta, the laying of an oil pipe-line and the consequent transformation of Port Harcourt—all this is new and recent. This is the context of change in which the Church has to witness.

Political responsibility, educational advancement, the industrial revolution and the movement from rural areas to towns, all came about gradually in our own country and in most of the western world. In

Nigeria they have come about suddenly and for the most part concurrently (not successively as with us), and the impact is immense and the necessary adjustment colossal. If therefore the Church, which in most countries is a conservative institution, is slow to make this adjustment we shall hardly be surprised. The churches in Britain sometimes give the impression that they are living in a world of the past that has vanished away. For this reason any criticism of the younger churches of Africa which is not kindly and sympathetic would be most unworthy; we have not had their difficulties. With this important *caveat* in mind we can consider the part of the Church in all this.

Realities

First some facts. When we speak of the Church it is all too easy to carry over into Africa all that the word implies in Britain, leading to untold confusion. Theologically, of course, the Church is the same everywhere: it is the Body of Christ in a particular place. But standards, traditions, organization, influence, spirituality, the relation of the Church to the state or society, vary greatly from one area to another. It is here that differences lie and facts must be faced.

The Anglican Church in Eastern Nigeria is celebrating its centenary as I write these words. Thus it enters its second Christian century in the twentieth century of the Christian era, with the Russian sputnik passing many times over Nigeria whilst I was there and since. The achievements of Anglicans, Roman Catholics, Methodists and Presbyterians have been notable. Medicine and education have been the gifts of the Christian missions. Nigerians recognize this and they are thankful. Anglicans have made more progress than the other Churches in training and supplying an indigenous ministry. There are considerably more than one hundred African clergy in Eastern Nigeria alone, and, of their four bishops, three are Nigerians.

The local church is organized on the pattern of a special kind of three-tier hierarchy; it was inevitable at first, but the sooner it goes the better. At the lowest level there is the church agent, as he is called. One of these will be found in most villages. They are paid but untrained workers. Many of them began this work shortly after leaving (primary) school. They are the corner-stone of the village church, leading the services, teaching, preaching and the rest. There are hundreds of these men, not many wise, not many mighty, not many noble. Imagine a village church in England ministered by a man who has had five or six years at school and nothing since—and you have the village church in Nigeria, and indeed in most parts of Anglican Africa. The second tier is the catechist. He may have been a teacher in a primary school; he will have had two or (more recently) three years' training in a college. Most town churches have their own full-time catechist and in the villages there may be one between five. In a very exalted position above all this is the pastor, the top tier, with perhaps fifty congregations in his district plus all the schools. Little wonder then that he is chiefly an administrator and superintendent, itinerating for a considerable part of his time, doing office work for much of the rest, chairing committees, managing schools, seeing that church property is repaired, and administering the sacraments. Every pastor will have been a catechist, for this is the only way into the Christian ministry, and probably a school teacher, but before his ordination he will have had three further years of training in a theological college. All speak and read English. About half of them have cars. They are reasonably paid, but, like others elsewhere, they are not without ambition. Likewise every church agent wants to become a catechist, and every catechist a pastor.

On any showing this situation is not satisfactory. The pastor's status is at one and the same time too high and too low. It is too high to be healthy because he has far too much power and far too much administrative responsibility, which is made worse by the fact that very often he likes both these too much. But this is *not* the true nature of the pastoral ministry as we find it in the Anglican tradition at its best or in the New Testament. In other respects the pastor's status is too low, particularly outside the Church as an institution, because his educational background is too meagre to give him the right kind of intellectual standing with the many highly educated professional men Nigeria is producing.

In the whole of the Eastern Region there is no Anglican African clergyman who is a graduate in theology—or in anything else for that matter. One or two have taken the diploma in theology of London University. As yet there is no African on the staff of the theological college at Umuahia, a union college in which Anglicans, Methodists and Presbyterians combine. Of the thirty-five students there in 1957 (twenty-seven Anglican, six Methodist, one Church of Scotland, one Basel Mission) only two have School Certificate. Most of the ordinands are married men with families, in the late thirties and forties. Some Nigerian clergy come to this country for a year's post-ordination training; all would like to have the chance. But it is of dubious benefit as the situation is so utterly different; they might gain infinitely more by going to the Church of South India.

It will be seen from this that a paramount Christian responsibility to Nigeria is to do our utmost to raise the standard of the Christian ministry. I would not hesitate to say that *Nigeria's supreme need is for theologians.* Until they can produce their own they must rely on ours, but even so there are not enough of them.

Turning to the problems and concerns of personal and social life, the Church in Nigeria has great responsibilities and peculiar opportunities, and both are related. The opportunities arise from the fact that almost all the leaders have received a Christian education of some kind and have come under Christian influence. Nominally most of them are Christians. But the alarming responsibilities of the Church arise from the fact that religion, for all its outward show, has penetrated far too slightly beneath the surface. This applies to the mass of individuals and to society as a whole. Someone may remark that this is equally true of contemporary Britain where children can be found who do not know the meaning of Christmas and cannot recite the Lord's Prayer. But in Nigeria the results of Christian inadequacy are more far-reaching, for custom, tradition, culture, behaviour and general assumptions have not been moulded by the Christian gospel for centuries as in our own country. These results may be seen in the Church's main concern with its own on-going life and its relative failure to prophesy to the nation about bribery, corruption and injustice. Nigeria could do with an Amos. Everyone wants justice for himself when he is in the right, but a social conscience which is equally concerned with securing justice for all is only slowly developing. The cost of litigation over land disputes can ruin the poor, and some have a rough deal.

Similarly in personal life—many individuals embrace the Christian faith and enter the Christian Church through one or other of its folds. But despite all that they renounce and confess and promise in Holy Baptism—usually with complete conscious sincerity—the old lingers on in the sub-conscious and often forces its compelling way through in times of crisis and decision. The nearest comparison that comes to mind is that of Israel in the time of Elijah, when the Canaanite baals co-existed with the Lord in the minds of the people; they were incapable of making a clear choice and preferred to play for safety by acknowledging both. For baal read *juju* and you have the condition of many Christians, perhaps most, in Nigeria, though it is more often unconscious than conscious. " How long will you go limping with two opinions? If the Lord is God, follow him; but if Baal, then follow him." Thus rang Elijah's challenge.

Nigeria could do with an Elijah in its Church, for there are many " limping " Christians. It is not their fault that they limp between the old and the new. More often than not they have never had sufficient pastoral care or instruction and they may never have been confronted by the full Gospel with its message that Christ is Lord of all, far above all principalities and powers, and that He is a Saviour in any situation, having the keys of death and of Hades. Christian morality, as we understand it, cannot be expected to grow out of this kind of semi-Christian faith, with the fears of death and darkness lingering on, united with a belief in the power of *juju* and of the medicine man and of spells and curses and the evil eye. Until Christ is so real for Nigerian Christians that they know Him as Saviour in the depths of their being, and until they are so committed to Him that they really believe that no one can pluck them from His hands, personal morals will not be transformed and personal witness will not be convincing.

Christians in the West still have responsibility in certain ways for Nigeria, and will have even when Nigeria is independent: responsibility to pray, to understand, to help. And the Church in Nigeria has enviable opportunities for influencing the people and leading them to Christ. Sir Francis Ibiam, President of the Christian Council of Nigeria, has stated that some ten millions of Nigerians are Christians in a purely nominal sense. The attention of the Church needs to be directed more and more towards the evangelism of the non-Christian two-thirds, the creation of a Christian public opinion on social and political matters, the instructing and shepherding of the faithful through the continuous ministry of well-trained pastors, and the recruiting of ordinands from secondary schools and the fine University College at Ibadan. In other words the Nigerian Church needs the inspiration of all that *World Dominion* has stood for in the matter of evangelism and the deepening of Christian spiritual life, coupled with the discipline and stimulus of *Frontier* thinking on great contemporary issues such as we associate with the *Christian News-Letter*. If readers of this article can do something to ensure that our fellow-Christians in Nigeria do not lack help in either of these directions, they will indeed be loving the brethren and possibly extending the Christian frontier further than they know.

Frontier Chronicle

Edited by MARK GIBBS

REPORT ON HONG KONG

We are greatly indebted to Miss Janet Lacey, Director of Inter-Church Aid for the British Council of Churches, for these impressions gathered during her recent visit to Hong Kong.

In 1931 the population of Hong Kong was 849,751. It is now estimated to be *three million*, 99 per cent. of whom are Chinese. The total area of the Colony is 391 square miles with an overall density of 7,700 inhabitants per square mile but in certain places there are 2,000 and more per *acre*. One of the great dangers in the squatter areas on the hillsides of Hong Kong is fire, and there have been many during the past seven years. In 1953 a catastrophic fire rendered 60,000 people homeless on Christmas night. It was then that the Government decided to make a titanic effort to house the homeless and destitute.

In spite of the overcrowding the nearest approach to a major epidemic is the scourge of tuberculosis which is the most serious and urgent health problem. It is the general opinion that at least 75 per cent. of the population are in some way affected by tuberculosis. The need for more hospitals and medical staff is very great. Every effort is being made by the Government and the voluntary agencies to provide more hospital beds in order to relieve the overcrowded wards.

In the face of such poverty and overcrowding the personal cleanliness of most of the people is remarkable. Most of the needy and refugee areas have bed-spaces and not bedrooms. All Chinese seem to wash and hang out all their clothing every day, making the blocks of flats, tenement houses, rooftops and streets seem as though they are permanently decorated for some festival. The easy smile from all, the orderliness of the children and the cheerful way the people bear their extreme adversity was, to me, most moving and salutary.

There are nearly two hundred non-Roman Catholic churches in Hong Kong, with an approximate membership of 60,000. There are 59 denominations at work in the Colony, the languages used being Cantonese, Mandarin, Swatow, Amoy, Hakka, and English. The British churches all have inter-racial congregations and all the churches are full to overflowing every Sunday. Over 60 per cent. of the enrolled members attend regularly. My impression was that the churches in the main are used by the better-dressed and more intelligent groups of the community. Here, as elsewhere, they seem unable to catch the imagination of the mass of industrial workers. New converts appear to be drawn from the poor and needy who seek spiritual as well as economic security.

I detected a separateness here and there which is put down to the self-containment of the Chinese people. There is a lack among many, particularly the refugees, of a sense of "belonging." On the other hand, Hong Kong-born Chinese feel Hong Kong is their home and want it to continue to be so, and they prefer the British to stay, because it would seem to make their future more secure. Although some influential Chinese are in the Government, many would like to have more say in their local and domestic affairs; otherwise they are more or less content, and they will stay on in Hong Kong even if China liquidates it and the British go.

All this presents a different political challenge from other places, as Hong Kong is surely unique in the East-West division of world power. The people accept a benevolent, generous and tolerant but outmoded type of government because of the particular geographical situation in which they find themselves. The workers accept low wages and a very low standard of living with more or less equanimity. There are over two hundred trade unions divided into three areas of political loyalty, namely, Canton, Taiwan and Hong Kong respectively. Asian as well as Western industrial organizations are investing large sums of money in Hong Kong. They are attracted by the low taxation, cheap labour and commercial possibilities.

How Long Can This Last?

The minority of well-to-do Chinese accept the *status quo* in order to make as much money as possible and to embrace more easily a Western way of life with its comforts and apparent security. The larger number of middle-class prefer that things should remain as they are for reasons of order and security. The British see this as one of the remaining and legitimate colonial bulwarks. The Americans, equally colonial in the modern sense because of the power that too much wealth brings, see it as a political no-man's land in which anti-Communism can be expressed without too much " trumpet blowing "—but also as the one place where there is an open door to China with opportunities for eventual trading. Both British and Americans see it as a necessary part of a total defence programme and strategically important in the cold war.

Many think that this situation may go on at any rate until the lease on the New Territories expires forty years hence. but the possibility should not be ruled out that as more and more education is given to the proletariat in Hong Kong the local political situation may change.

There should be a radical change in the training of Chinese leaders in both secular and religious organizations so that they gradually take on top and independent leadership in their own right, and at their own pace.

The Government has made a most courageous and magnificent effort to build houses, hospitals and schools. The resettlement blocks house 300,000 people and were the only answer to an almost insoluble problem. Several more resettlement blocks are in the process of being erected. There is also a Hong Kong housing association putting up smaller blocks, and the Government has helped voluntary agencies to build even smaller units. All admire what the Government has done in this respect, although the Government itself is fully aware of the inadequacies in the face of such appalling needs.

It seems to me that social workers and others should take this political situation, if I have read it aright, into their long-term consideration. If the world comes to the help of the refugees with large financial resources, then this is the time to plan ahead. It may be that standards of living could be helped by encouraging public assistance, sick benefits and pension schemes. The workers will never strike and big business will not tolerate increased taxes. Foreign money would cease to come to Hong Kong and unemployment would be very great if the labour costs were higher than they are now.

The Christian Mission

It would appear that there are more Christian missionaries, priests and ministers, Roman Catholic, Anglican and Protestant, in such a small area than anywhere else in the world. I heard the figure of 2,000 mentioned. A large number are British and American missionaries, many with a natural nostalgia for the Old China and a " love " of their Chinese family. It is hard to face the fact that it is a strangely altered family. There is a good deal of wishful thinking about a possible return to the Interior. They have plunged themselves into relief work with love and commendable energy, at the same time helping the Chinese Christians to build bigger and better churches everywhere. The distribution of *necessary* food and clothing, the ministration of medical and other welfare, inevitably results in the mixed motivation that ordinary human sinners are prone to, particularly when trying to balance spiritual pride and Christian humility.

In an emergency situation such as this, all motives and temptations are sharpened and I feel that in Hong Kong

Christian workers have particularly difficult spiritual decisions to make in their daily work and I am acutely conscious of how inadequate I would be in such circumstances. We need to be consciously together in prayer as well as in our activity for those in need.

Janet Lacey.

THE CHURCH IN AFRICA SPEAKS

The first all-African Church conference was recently held at Ibadan, Nigeria, under the chairmanship of Sir Francis Ibiam. Some 200 members and observers attended from over forty different countries; and there was a refreshing determination to speak out frankly on the problems facing Africa to-day. As Dr. Alan Paton said in his paper on Church and State: " The people of Africa are on the march into the modern age; and the Church must march with them, the guardian, not of what is old, but of what is timeless."

Referring to racial segregation and discrimination in Africa he warned especially of the need for the church to take an independent position. " On the whole," he said, " the South African churches have obeyed the custom of the country in racial matters rather than the Great Commandments. The Church must act now on this issue because in the future it will be called upon to help prevent the excesses of extreme nationalism in Africa.

" The Church will have to oppose, with all the spiritual authority with which it is clothed, the excesses and cruelties of nationalism in its worst manifestations and any seeking for revenge."

One of the most important discussions took place on the attitude of Christianity towards African customs, music, and dances. Clearly Western Christians are still too prone to consider the rich heritage of African customs as " ignorant superstition," and seek (as all too often in Nigeria itself) to perpetuate Victorian architecture and music and sixteenth century prayer-books in the African churches. Nor do African Christians necessarily object enough to this! As Professor Nketia of the University College of Ghana pointed out, the first missionaries knew nothing of African culture and art, and the anthropological studies made in recent years have often been completed by European research workers who know little about the Christian faith. Africa desperately needs men who are both adequately trained in such studies and also practising and culturally alive Christians.

The conference issued a special statement on Christian citizenship for the guidance of church-members represented at Ibadan. It concluded:

" The Church has a duty to bear witness in humility to its understanding of the will of God for man in organized society. For this reason it dare not assume a passive indifference or neutral attitude towards the crucial political and social issues of the times. It must uphold righteousness, champion the oppressed, declare the sovereignty of God over all creation, including the institutions of man.

" The Church has a duty to provide education in Christian citizenship, and should encourage its members to meet together to consider their common Christian responsibility in relation to the issues of government in Africa in this hour.

" The Church has a duty to give true pastoral care to those of its members who are called to take an active part in the politics of their country. . . .

" In penitence we acknowledge that the image of God within the Church is marred by denominational differences and barriers of race that divide the Body of Christ. We are ashamed that we still need to remind ourselves of the resolution of the Second Assembly of the World Council of Churches in Evanston in 1954, urging all churches ' to renounce all forms of segregation or discrimination, and to work for their abolition within their own life, and within society.' We propose that December 10th be observed each year as a Day of Prayer and Dedication."

THE ASSEGAI SOCIETY

Formed in mid-1956 as the result of a visit to Bristol University by Father Trevor Huddleston, the Assegai Society has taken as its aim the stimulation of the interest of the University Union and the general public of Bristol in the question of racial segregation.

In the early stages of its existence the Society decided to launch a Scholarship Fund which would enable an African native student to study in the Education Department of Bristol University: at that time it was thought that £400 would cover the cost. That amount was raised by 1957, but rising travel and maintenance costs and the addition of a one-month course at Oxford have left a substantial deficit: the Society hopes to meet this partly through the "Friends of Assegai Society," formed on 1st January this year, and partly by rallies in the summer at Bristol Central Hall. Three hundred people attended last year's public rally, despite the heat. Within the University there have been a number of open meetings, addressed by guest-speakers.

The Society is not without its difficulties; for though there are many in agreement with it in the University, few students have extensive knowledge of the racial situation and its problems. At the present, the problem of running the Scholarship Scheme leaves little time for the Committee to do sufficient study of African problems: we expect that the position will improve during the next academic year when more active members should be forthcoming. Nor are we only hindered on the home front: to make contact with an appropriate person in Africa is difficult, for the South African Government refuses to re-admit a native graduate who comes here to study Education, and the number of graduates from the High Commission Territories is very low.

The policy of the Society may be summed up as—Don't discuss the racial problem in armchair and impersonal discussion, but do something to help improve it.

GRENVILLE M. EDEN.

A MULTI-RACIAL CONFERENCE IN SOUTH AFRICA

An African correspondent writes:

The Multi-Racial Conference held in Johannesburg in December last year was a triumph of Christian leadership: it was composed of over 300 men and women, Christian and non-Christian, of all colours, and from all walks of life, who met to seek a solution to the frightening colour problem. Unfortunately the senior members of both the Nationalist and the United Parties, and also the leaders of the South African Bureau of Racial Affairs (the body of intellectual *apartheid* supporters) felt themselves unable to be present to give their views; but members of nearly every other organization dedicated to improving race relations in South Africa came in their personal capacity to discuss, debate and plan.

The Multi-Racial Conference was a direct response to a call from Bloemfontein where, in October, 1956, African Leaders of all shades of opinion had met together under the auspices of the Interdenominational African Ministers' Federation (IDAMF) to discuss the Tomlinson Report, the blue-print for *apartheid*. At Bloemfontein the report had been rejected outright as impractical and the Multi-Racial Conference worked on the frank assumption that "Separate but Equal" was not only a pipe-dream but also the policy least likely to achieve a stable, peaceful and just South Africa.

After the opening devotions and the introductory talk by the President of IDAMF, the Reverend Z. R. Mahabane, the first act of the Conference was to adopt the United Nations' Declaration of Human Rights. Leaders of all races, who thus accepted as their fundamental aim the creation in South Africa of a Common Society, then delivered papers on what Human Relations, Education, Economic Rights, Responsibilities of Religious Communities, Civil Rights, and Political Arrangements should be in the Common Society. After the reading of every two or three papers the Conference broke up into small committees to discuss their implications.

Even more important than the adoption of such wise and Christian reports were the endless informal discussions, not necessarily in the committee rooms, but over tea or during the lunch-break. The friendliness and desire of everyone to achieve something without petty bickering was a living example to the rest of the country that Black, Brown, and White can meet together amicably without resorting to revolvers and knives. The weakness of the Conference was that it gave no guide as to the practical methods of achieving the goal of a civilized Common Society. This was realized, and a standing committee representative of all shades of opinion expressed at the Conference was set up to try to implement the findings.

South Africa still has a long way to go, as the aim of those at the Conference is, of course, by no means endorsed by the general public. Nevertheless, by coming to a unanimous agreement on findings, the progressive forces in the country have presented a united front for the future.

Francis Wilson

OUT OF THE LONG NIGHT OF SEGREGATION

One of the notable features of the struggle last year against segregation on the buses of Montgomery, Alabama, was the emergence of the Rev. Martin Luther King, jnr., as a major leader of non-violent resistance. He recently contributed an important article to the *Presbyterian Outlook* of Richmond, Virginia, and we have pleasure in reprinting these extracts from it:

The crisis has been precipitated by a revolutionary change in the Negro's evaluation of his nature and destiny, and a determination to achieve freedom and human dignity. This determination springs from the same deep longing for freedom that motivates the oppressed people all over the world... The basic question which confronts us is this: How will the struggle against the forces of injustice be waged?

There are two possible answers. One is to resort to the all-too-prevalent method of physical violence and corroding hatred. Violence solves no social problem; it merely creates new and more complicated ones. Occasionally violence is temporarily successful, but never permanently so. It often brings temporary victory but never permanent peace. If the American Negro and other victims of oppression succumb to the temptation of using violence in the struggle for justice, unborn generations will be the recipients of a long and desolate night of bitterness, and their chief legacy to the future will be an endless reign of meaningless chaos.

The alternative to violence is the method of non-violent resistance. This seems to me to be the Christian way in solving problems of human relations. Several basic things can be said about non-violence as a method of bringing about better racial conditions.

First, this is not a method of cowardice or stagnant passivity; it does resist. The non-violent resister is just as opposed to the evil against which he is protesting as the person who uses violence. It is true that this method is passive, in the sense that the non-violent resister is not aggressive physically toward his opponent, but his mind and emotions are always active, constantly seeking to persuade the opponent that he is mistaken: it is dynamically agressive spiritually.

A second basic fact about this method is that it does not seek to defeat or humiliate the opponent, but to win his friendship and understanding. The non-violent resister must often voice his protest through non-co-operation or boycotts, but he realizes that non-co-operation and boycotts are not ends within themselves; they are means to awaken a sense of moral shame within the opponent. The end is redemption and reconciliation.

The aftermath of non-violence is the creation of the beloved community, while the aftermath of violence is tragic bitterness.

A third fact that characterizes the method of non-violence is that the attack is directed to forces of evil, rather than persons caught in the forces. It is evil that we are seeking to defeat, not the persons victimized with evil. Those of us who struggle against racial injustice must come to see that the basic tension is not between races. As I like to say to the people in Montgomery, Alabama: " The tension in this city is not between white people and Negro people. The tension is at bottom between justice and injustice. between the forces of light and the forces of darkness. And if there is a victory it will be a victory, not merely for 50,000 negroes, but a victory for justice and the forces of light. We are out to defeat injustice and not white persons who may happen to be unjust."

A fourth point that must be brought out concerning the method of non-violence is that this method not only avoids external physical violence, but also internal violence of spirit. At the centre of non-violence stands the principle of love. In struggling for human dignity the oppressed people of the world must not succumb to the temptation of becoming bitter or indulging in hate campaigns. To retaliate with hate and bitterness would do nothing but intensify the existence of hate in our world. We have learned through the grim realities of life and history that hate and violence solve nothing. They only serve to push us deeper and deeper into the mire. Violence begets violence; hate begets hate; and toughness begets a greater toughness. It is all a descending spiral, and the end is destruction for everybody. Along the way of life, someone must have enough sense and morality to cut off the chain of hate by projecting the ethic of love into the centre of our lives.

In speaking of love, I am not referring to some sentimental and affectionate emotion. It would be nonsense to urge men to love their oppressors in an affectionate sense. Love in this connection means understanding—goodwill as expressed in the Greek word *agapé*. This means nothing sentimental or basically affectionate; it means understanding, redeeming goodwill for all men, an ever-owing love which seeks nothing in return. It is spontaneous, unmotivated, groundless, and creative. It is the love of God operating in the human heart. When we rise to love on the *agapé* level, we rise to the position of loving the person who does the evil deed, while hating the deed that the person does.

MARTIN LUTHER KING

PURITANISM AND SALESMANSHIP

There is an increasing interest in " motivational research " in this country, and in the implications behind such psychological studies of consumer habits. We are indebted to the Motivational and Social Research Centre Ltd., 36, Victoria Street, London, S.W.1, for permission to reprint from their recent pamphlet on market prospects for 1958:

There is every indication that 1958 will see a continuation of heavy expenditure on building, buying and spending. Manufacturers, sales executives and salesmen are faced by the fundamental question: " How can I carve out the largest possible share of the market for my own product? "

Motivational studies furnish some of the basic answers to this question They warn us that people aren't buying haphazardly. However much money they are spending, they are not being merely mesmerized by the desire to own more and more products. Rather, spending is merely a material translation of the consumer's search for a well-defined way of life to-day.

This new middle-class is developing needs, ambitions and goals which are directly reflected in the list of products that they are eager to acquire. In other words, people are buying an increasing number of products and services not only for their functional usefulness but much more because these products and services permit them to put into practice an emerging—even if unformulated—new philosophy of life.

The buying patterns of 1958 therefore are being determined by a whole changing cultural atmosphere. What are the main manifestations of the new trend which are of importance to business? . . .

The consumer wants to enjoy life. Many of the old-fashioned virtues are waning. Saving, leading a puritanical life, wishing to "deserve it" before one collects a reward have ceased to be typical attitudes. Here, however, we must stop for an important consideration. Since we are living in an era of transition, moral conflicts between new and old concepts are inevitable. Even in our freely spending society where many among us no longer believe that hard work and savings are the most desirable things in life, in many cases these ideals still remain the subconscious criteria of morality. This is a psychological fact of great importance to every salesman.

Consider, for instance, the problem of hire purchase. A segment of our population acquired its shopping morality in an economy of scarcity where many people spent almost all of their income on non-durable consumption, food, rent, utilities, entertainment, clothing. And whereas the larger part of our society, and especially the younger generation, have by now adjusted themselves to the economy of relative abundance, the moral die-hards are unable to take this jump. They are averse to acquiring a product which is not sheer "consumer good," but carries an aura of "self-indulgence."

The psychologically correct approach to them is to appeal to the core of their resistance: their super-ego. Such an approach in practical application means preaching the morality of permanence. You should say, in effect: "We know that purchase of our product may mean a departure in your shopping habits. But you are not buying something which is here to-day and gone to-morrow. With this product you are obtaining real lasting value."

There has been considerable discussion of the fact that some labour saving devices such as vacuum cleaners and washing machines rapidly become "must" items, to be purchased as soon as possible, while others such as the automatic dish-washers, home-driers for clothes, mixers, etc., remain highly deferrable. What is the explanation?

Again we face a moral issue. To many it is morally permissible to lift the burden of drudgery, but it is not morally permissible to shirk reasonable effort. The very fact that these products are desirable makes it easier for the puritanical consumer to defer them, for he can then "feel good" in denying himself their pleasure.

In this situation advertising and merchandising can do two things:

(1) Preach the morality of saving. The advertisements should say subtly something like: "It is sinful to waste on dirty dishes time and energy which should be saved for your children, your husband and your home."

(2) Preach the morality of fullness of life. This means showing that the new way does more than make life easier, more luxurious, softer. It means showing that the new way offered by the new product leads to an ultimate enrichment of life, that it offers the possibility of new and more deeply rewarding kinds of activity. . . .For example, the moral overtones of life are evident in those instances where the consumer postpones the purchase of an item considered a necessity by the majority.

We have found that car-buying is still often connected with this situation. The morality of car ownership has long since been decided in principle. Yet in many cases a major moral decision still remains: "Do I have the right to give up an expensive piece of equipment which still performs adequately for one I would like better?" Many new car owners behave as if they had transgressed. This atmosphere may influence unfavourably the moral decisions of 1958 would-be buyers.

Amidst this situation, appeals to desire and to reason, to the *id* and the *ego* won't be sufficient to reverse the trend. What the motor-car industry needs is more forceful appeals to the *super-ego*, the moral censor inherent in every consumer.

PROSPECTS AT THE UNIVERSITY

The *Africa Digest* reports that "the University College of Rhodesia and Nyasaland, which has seventy students this year, has received 140 new applications, of which forty are from Africans and three from Indians. About thirty of the African applications are expected to have the necessary entrance qualifications.

"At present there are eight African students (seven men and one girl) and one Indian girl student. The African girl is already sharing the same residence as the White girls. White men applying for admission to the university have been told that there is not enough accommodation for all of them in the residence now occupied exclusively by White students. They have all been asked, privately, if they would object to living in the residence occupied by Africans. Of the eighty White men to whom this question was put, only two said that they would prefer a room in the European residence. Dr. Walter Adams, principal of the university, said that when the mixed residence was established next year the White and African students would, of course, eat at the same table. There is multi-racialism in sport. There is a mixed hockey team and next year there will be mixed athletics teams."

Such developments are encouraging; but it is depressing to find that even now, out of a population of some seven million black Africans, only some thirty can be found with suitable educational qualifications for university entrance. Perhaps if the Federation is prepared to spend rather more on the general African schools system (at the moment a black African enjoys about one-thirtieth of the educational expenditure of a white African—his future "partner") the numbers may grow rather more quickly than in recent years.

CHRISTIAN IMMIGRANTS

Overseas News, the magazine of the Society for the Propagation of the Gospel, recently carried an article from a young West Indian who is now working in this country. It has some interesting implications for church members in this country.

After pointing out that some 80 per cent. of West Indians are at least nominal Christians, the writer continues: "A gateway was opened for immigrants to England. For some it was an ideal opportunity to earn some money and make better their position socially; but to the majority it was an opportunity to better their position financially and spiritually. Spiritually, not only by going to church but by being able to learn from their English brothers how to live with other people and to love their neighbours as themselves.

"One might begin to wonder why finance should be linked with things spiritual, but to a West Indian more money means more clothes, and he believes that when a man goes to worship he should look his best. It is regarded that four suits (one for every Sunday in the month) is essential, and few girls like to wear the same dress at the Eucharist and Sunday School or Evensong.

"Hundreds started to prepare for the three thousand mile voyage to the 'Land of hope and glory.' Among the many things that they did, and believe me this was quite high on the list if not the first item, was to collect their Communion cards (each communicant has a card which is stamped every time a Communion is made) and get a letter from the 'Reverend.' Most of them about two or three days before they left made a visit to the confessional and later received the farewell blessing. This letter from the parish priest was an important part of the West Indian Christians' equipment. From the first Sunday they arrived in England it would enable them to carry on where they had left off and with the help of their Christian English brothers and sisters, add that small bit which was lacking at home which prevented them from not being 'good enough.'

"Then came the shock of our reception in Britain, a shock which I am sure would have shaken the Pope if he were a West Indian. A shock which will keep the West Indies shaking for years to come. A shock which has 'shoved' those who were not church-goers farther away from the idea, and has set those who were church-goers thinking . . . asking themselves the question which anyone else in the same position would ask, 'were we misled?'

"There are some of us, however, who are still prepared to hold on to the faith, thank God for that. We have yet another question to answer: a question which all Christian English people are bound to join us in answering, too, if we ever hope to present a reasonable world to God when His Kingdom comes. That question is 'What are we going to do about it?' . . .

"'What are we going to do about it?' I do not pretend to know the right answer to this vital question. We have all got to seek God's help about this and I am sure that in due course He will help us to produce something tangible suited to our individual circumstances and opportunity. There is one thing, however, I would like to suggest; a West Indian likes to be treated and thought of just the same as any other man or woman, and to make too much of him is worse than avoiding him altogether."

UNITY AND THE MISSIONS

The *Séminaire des Carmes,* in Paris, is a University seminary, whose members, drawn from parts of France and from a number of other countries, follow the courses of study in philosophy and theology at the Institut Catholique. It owes its name to the fact that its buildings, from 1613 until the Revolution, housed a Carmelite community.

The custom has grown up in the seminary of holding an exhibition each year during the Week of Prayer for Christian Unity. This year, since attention has recently been drawn particularly to African missions by Pope Pius XII's encyclical, *Fidei Donum,* the subject chosen was "Will Africa be united in Christ or divided by Christians?" Information and statistics about the different missionary societies, Catholic and Protestant, at work in Africa were on show, and special displays were arranged, with the co-operation of the societies concerned, to illustrate the work of the French evangelical missions, of the Anglican communion (CMS, SPG and UMCA) and of the Orthodox churches.

This proved to be a particularly good way of bringing out the urgency of ecumenical work. The knowledge that so much energy and good will is going into the building up of local churches which remain separate from one another in faith and communion, that it is devoted, in fact, to prolonging the history of our divisions—this can hardly leave us indifferent.

OUD POELGEEST

Oud Poelgeest, the famous Dutch lay training centre near Leiden, has planned two conferences for this summer of special interest to British readers.

The first is their annual European Youth Congress, which will be held from July 24 to August 4 next, with the theme: "We meet from South, East and West"—the challenge for Western Christians of the awakening of the peoples of Asia and Africa. The cost for the conference will be approximately £6. Oud Poelgeest is also holding from July 12 to 19 a conference with the title: "Europe and America—Partners yet Strangers?", a meeting for American and European students which will ask frank questions about each others' world. This conference will cost approximately £7 per head.

All enquiries should be made direct to: The Secretary, Kasteel Oud Poelgeest, Oegstgeest, Netherlands.

T. E. EASTERFIELD

Mission and Anthropology in the Solomons

When several parties have to work together, it is possible for them to differ, or to be at cross purposes, because they differ fundamentally in aim; but it is very likely that their differences arise because, although their aims have much in common, they differ on means of attaining them, which indeed they may elevate to the status of ends in themselves. Both situations can easily arise where a colonial government, a Christian mission, and an indigenous people are in contact. An extremely interesting case of such differences, both on ends and on means, is described in a recent paper, " Natural Disaster and Political Crisis in a Polynesian Society," by James Spillius.* What gives especial interest to this case is that a further party was present, Spillius being an outsider who, by force of circumstances, was drawn into helping both the colonial government and the Polynesians, and who, in addition, was by training and temperament disposed to look at the whole pattern of relations between all parties. Moreover, the natural disaster that caused him to be involved in the affairs of the people he was studying was such that the possibilities of famine, disorder, discord, misunderstanding, and intrigue that had been latent in the society were starkly revealed.

Spillius described how, while engaged in anthropological field-work on Tikopia, in the British Solomon Islands, he found himself more and more personally involved in helping to deal with the local crisis caused by devastation of the local food supplies by two successive hurricanes. The crisis was party political: traditional ways of dealing with it proved ineffective because of the removal of some of the local sanctions against anti-social behaviour by either the government or the Anglican mission, while the crisis was made more serious than any previous one because these influences had also destroyed customary ways of limiting population growth. Spillius found himself evolving into an interpreter of behaviour and attitudes between the Government and the Polynesians. Some of what he did could have been done by any intelligent and honest outsider who understood and was trusted by both sides. Often, however, his professional training as an anthropologist gave him an advantage in the form of concepts in which to think about the forms and the machinery of both the Government and the local culture, and a keen desire to understand these and to find the basic reasons for what happened, even when it was apparently unreasonable. It so happened that Spillius, initially because of his intended field-work, had more friends among the pagan than among the Christian islanders. Unfortunately the latter contained almost the only people who could speak or write English. In the course of the crisis, the mission priest, himself a Tikopian, used the fact that Christianity was the white man's religion to try to secure political power for the Christian chiefs, and his knowledge of English to pass on libels on Spillius to the government representative.

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* *Human Relations* X (1957), pp. 3-27 and 113-125.

His account (which I have deliberately oversimplified here), shows features of general interest. The Government appears as an honest, rather detached figure, anxious for local welfare but with little interest in changing the established order of things. An outside party (the mission) has admirable reasons for trying to change that order but, in its enthusiasm, is too little troubled with thinking out what, at rock bottom, it is trying to accomplish, or even whether the means it uses are compatible with those ends. This combination is common. On the one hand, the desire to leave the local people " innocent " or " unspoilt," or even " not to give them ideas above their station," is widespread, however much changing conditions make this desire impossible. Indeed, trouble can arise just because changes made in one aspect of the society make lack of change elsewhere incompatible. Thus Gorer (in *The American Character*) suggests there is a happier and more harmonious situation in Texas (where there is no nonsense about all men being equal, coloured people and Mexicans being brought up as being of inferior status) than in the Deep South of the U.S.A. (where coloured people are taught that all men are equal, but equality is denied in the way they are treated). Certain former Colonial Civil Servants from West Africa have suggested to me that formerly the British system of education bred up a generation in the belief that it should be moving rapidly towards self-government, without at the same time training it in the administrative skills that self-government would make necessary.

Examples of lack of understanding on the part of the enthusiasts for change are naturally far more widespread. The feeling that, because one has a good thing to offer, it must be offered in a parcel with all the incidental trappings it wears in its home country, is very widespread. Honor Tracy (in *Kakemono*) describes how, in their very proper desire to introduce democratic methods and welfare services into Japan, the Americans insisted that social security should be administered, not through family groups (which was the natural Japanese way of doing such a thing), but by individual contact with a local official (which was the American way). It requires quite a high degree of sophistication to see the difference between the end in view and the means of securing it: even in the simple case where all can agree that one should show appreciation of one's host's hospitality, yet fail to understand that it is equally reasonable to do so verbally or, as others do, with a resounding belch.

Such failures to distinguish between principle and means of application are particularly likely to be noticeable in the missionary field, for two quite different reasons. First, a high standard of behaviour and, if not toleration, at least love and understanding of his fellow men is rightly expected of the exponent of Christianity.

It is arguable that the missionary is a man as other men, as liable to faults and weaknesses as others, so that to expect a higher standard of him is unfair. One can reasonably say against this, that he has gone out to show others a better way, and even if his creed is one of faith rather than of works, his faith will be a poor thing if it does not issue in works. Whether the criticism of the missionary for being no more charitable or understanding or tolerant of inessentials than his fellows is fair or not, it will certainly be made.

But, secondly, while such a high standard is expected of him, he is very likely to be less able than other men to live up to it. For to be able to stop and think whether what one is doing is right, whether the traditional way of attaining good ends is the only one or whether what has traditionally been set up as an end is only a means; whether there may not be, among the error of those one is trying to convert, " something in it after all " (as the missionary in Stevenson's fable found): such an ability appears unlikely to go with the burning faith and zeal that will make a man go out into danger, discomfort, or even low pay and less pension. It is understandable that the man who is convinced that he is right and that he has a unique understanding of God's will is the one who is most likely to go out and preach in spite of all obstacles. It is therefore understandable that examples can be multiplied of missionary intolerance, and lack of understanding of the good things they may be breaking down along with the bad. For example, an Aro of Eastern Nigeria described to my wife how, when a local chief embraced Christianity, he was expected to put all his wives away save one; but it was thought quite unnecessary that he should make any provision for the loneliness or even the subsistence of his former wives. The missionaries stopped all native dancing, whether this was for religion (to which they could rightly object) or for recreation. And the custom of shaming people who had offended against local moral standards by vigorous and ribald lampoons they dismissed as mere bawdry, though in fact it was one of the strongest sanctions to keep behaviour up to the mark. Again, in the name of decency, many peoples have been forced into the wearing of ugly and unsuitable clothes, of no more genuine decency than the scantier traditional garments, often also to the great worsening of their health. C. P. Mountford (in *Brown Men and Red Sand*) describes how the wearing of European clothes has caused an enormous increase in the death rate from colds and pneumonia, since the clothes will not dry off after the violent showers that occur from time to time. On Tikopia, many practices limiting the population had been stopped; and though some of these, such as infanticide, must have been objected to by the Christians, others, such as limitation of marriages, seem to have been ethically neutral. Moreover, it would have been well to find reasons for these practices, and to try to put something in their place.

The activities of Spillius brought a breath of fresh air into the Tikopia situation. His aim was first to understand the local customs and forms, and to find what purpose they served; and, in the light of this understanding, he could help both the Government and the Tikopians to achieve ends that basically they had in common, however much they appeared to be in conflict at first glance. Possibly he could have also done as much with the mission, had his work not led him originally to make his contacts mostly with the pagans, so that the Christians tended to shun him and, later, to intrigue against him. Even if he could not, understanding by the mission priest could have led to a truer demonstration of Christian behaviour and values.

Is it possible for those who seek to teach Christianity (or any other religion, or system of ethical values) to stand far enough outside their own habits to see the difference between the essential principle and the inessential form? Not everybody can be trained as an anthropologist, and there must be ways of getting sufficient insight without going so far. One essential is probably the reading of such works as *Patterns of Culture, Coming of Age in Samoa,* or *The Hopi Way,* which really show how one lives and thinks in other cultures. But whether a system of training can be found that will combine such insight with the urge to do good under difficulties, and to propagate one's views in the knowledge that they may yet be proved wrong, remains to be seen. Such a combination may be possible only to a person with unusually high intelligence and a powerful sense of values. We cannot know this until we have tried, and the attempt should be made.

HENDRIK KRAEMER

Ancient Religions in the Modern World

We are indebted to Dr. Kathleen Bliss for this summary of an Address given at Dunford College on " The Resurgence of Ancient Religions in the Modern World".

What is this famous " resurgence " of which everybody is talking? We owe the word to the fact that English has a large number of words meaning roughly the same thing. Try translating this into French and you are at once in difficulties. For if you talk about these religions having a revival or a renaissance, a rebirth or renewal, there is nothing new about it at all. New movements within them have been a feature of their history, even of their recent history. But this word "resurgence" has in English come to be associated with the particular phase through which they are passing in the post-war world, largely as the result of the recovery of nationhood by peoples who have for long been colonial subjects. The resurgence takes different forms in different religions.

Take first Buddhism, which has its chief strongholds in Burma, Ceylon and Japan. Buddhism is a universal religion in the sense that there are no barriers to prevent persons of any race or colour from joining it. But the only real Buddhists are the monks. They alone live a life in this world of a kind which enables them to break the chain of continued re-existence and to escape out of this world. To-day we see in Burma something new, namely men who are deeply committed religiously to Buddhism and yet stay in the world, including the world of politics, and who deliberately calculate that although their involvement in the affairs of this world will cost them many existences, yet the price must be paid. Both in Burma and Ceylon we witness an all-out attempt to make the newly independent states Buddhist states. We see in Ceylon the tremendous influence of the monks on elections, particularly the last, and the determination to make education and the whole social framework thoroughly Buddhist. Alongside this comes a new sense of a world mission of Buddhism, and the Buddhist scriptures are being revised and re-edited to make them an adequate instrument of this purpose. In Japan, Buddhism suffered grave disabilities during the MacArthur regime, when monasteries were closed, their property confiscated and their inmates thrust back into ordinary life. With the return of power to Japanese hands the monasteries are once more restored and Buddhism begins to flourish. The great appeal of Buddhism to the modern mind is that it makes no doctrinal claims. It offers a way of life to be practised and an interpretation of the world which claims no historical basis and is, therefore, not open to historical disproof. Some of the most distinguished Buddhists are now Westerners and their words carry weight with the whole community.

Probably the most startling changes that are taking place in the field of ancient religions are the changes in Hinduism. Here two complementary and, in some senses, opposite tendencies are at work. One trend is towards conservative separation. The Mahasabha, which represents strict Hindu orthodoxy, even extremism, aims to make India a Hindu state. It continually points out the identity of the two words " India " and " Hindu." The main bulwark between it and the fulfilment of its aims is the presence of Mr. Nehru and we shall see remarkable things when, sooner or later, he passes from the scene. The other trend is towards universalism and harmony. The legal abolition of the caste system and of all caste privileges and disabilities, while, of course, it is not yet effective throughout the land, really does constitute a radical break with Hinduism's past. For Hinduism is not primarily a philosophy or a pantheon but a social system. No other religion in the world demonstrates a closer unity between religion and culture. Culture and religion are one. Hinduism is the form of society bound upon men in and through the caste system. But what is left of Hinduism may yet prove far more powerful than what is being destroyed. Hindu philosophy is a magnificent structure, worthy of comparison with any intellectual system in the world and, on its religious side, Hinduism has shown how it can accept reforming impulses both from Christianity and from Islam. The Rama Krishna Mission, which is far older than the present "resurgence," is a most powerful missionary instrument. So long as caste existed, no one not born within it could become a Hindu. At a stroke this barrier to conversion has been removed and Hinduism can now claim to be a universal religion, open to receive converts. Every religious idea that ever was can find a place in Hinduism: it is a chameleon on principle.

Both in relation to Buddhism and to Hinduism, the western orientalist has played a remarkable and quite unconscious part in the present resurgence. It is he who has burrowed into forgotten and even untranslated books, uncovered monuments, deciphered memorials and tablets. He first restored to modern Buddhists and Hindus a forgotten past, of which they may be warrantably proud. India is now spending large sums on archaeological research and this is all a part of the religious-cultural resurgence. But perhaps most important has been the work of orientalists on forgotten Hindu sacred books. This has brought to light religious insights and tenets, far more capable of becoming the foundations of a welfare state than many of the better known passages, with their conformity to the caste system.

Islam

Lastly, we turn to Islam. Here also we have a religion identified with its culture: but the culture of Islam is in origin western not Asiatic. The great Arab culture of the Middle East, from which such learning flowed to Europe, knew Hellenism and the Greeks; its humanism is fundamentally Greek. The bitter tragedy of the Arab world to-day is that this religion and culture and these peoples have never known anything from the West but insult, attack and abuse. One can say with truth that the Arab world has been betrayed by the West; and yet it is still not altogether too late for an understanding to grow between us at some point.

Islam is, and for centuries has been, divided. The Islam of Pakistan and Indonesia knows little of the Arab world and does not feel itself a part of this Arab world. Of course, they do feel genuine parts of the Islamic world. Islam is extending its boundaries vigorously, especially in Northern Nigeria where the growth is not only a spontaneous one but is stimulated from Cairo. Western Pakistan is eager to step out as a modern western nation and willing to accept far-reaching changes and to receive help from Christians in bringing those changes about. But within Islam one meets a point of religious crisis. Many would adopt the attitude of an eminent Egyptian scholar who in private said: "I no longer believe in the religion but, if anyone were to attack the Prophet publicly, I would kill him." Because of this religious crisis the Islamic conference at Lahore was thrown into confusion by the fierce reaction of the conservative group to any suggestion of a sort of higher criticism of the Koran.

The West lies open for the possibility of a real evangelizing movement by these ancient religions. Our own Christianity is deeply involved in the emergence of secularism. Both have their home in the West. The weakness of Christianity in the eyes of many western contemporaries is its dogmatic structure and its inescapable dependence on certain historic events. Buddhism and Hinduism in particular have no such incubus. They are, in the modern situation, growing closer to and more appreciative of each other and both are preparing to seek converts outside the lands to which they have been for centuries mainly confined. Such a new invasion of Oriental religion will mean a quite new challenge to us.

KENNETH CRAGG

The Christian Approach to Islam

WORDS are only important when they are understood, and no speaker can afford to neglect this fact. In the field of communication lie some of the foremost duties of the contemporary Church. It is proposed here to illustrate them in relation to one of the most persistent and obdurate of realms—Islam. The characteristic forms of Muslim apprehension, or contra-apprehension, of the Christian Gospel, make exciting demands on Christian thought and action.

We are not here thinking ultimately of merely linguistic or literary problems, serious and troublesome as these can be. Nor are we ultimately concerned with the psychological problem of an ill-will to understand, or a will to misunderstand, arising from emotional or political sources of antipathy towards the messenger. It has not been noticeably easier, for instance, for English Christianity to witness to Egyptian Islam since Suez. In Pilate's case there was an impatience very near the surface arising from inter-racial tension ("Am I a Jew?"). Men in these days are less and less disposed to take seriously any message that comes from outside their own cultural self-identity or which suggests any inadequacy in their would-be self-sufficiency. These attitudes are more and more a liability for an interpreting Church that remains so largely identified, in the minds of others, with alien faces, legacies and memories. These sources of potential non-comprehension of the Christ deserve a study in themselves and are not faced here because, urgent as they are, they remain secondary to the mystery at the heart, the religious "otherness" which conditions the terms of reception, and which would abide were there no legacies of imperialism and no fever of national self-esteem.

The Muslim has a deep-seated misunderstanding of almost all Christian terms and concepts, and, because of his confident persistence in his own interpretation, he mentally and automatically mistranslates what he hears. Preach the fact of Divine revelation, and the Muslim instinctively conceives of a corpus of moral and didactic messages, through instrumental prophets, to which the wide variety of the Bible as history, aspiration, psalmody, narrative and epistolary correspondence, does not conform. Explain the fact of Divine self-disclosure in the person of Christ, and the Scriptural terms of " more than a prophet," " the Word made flesh," " the fulness of the Godhead bodily," " His only begotten Son," and the Muslim will say that such things cannot be, as long as God is what Allah is. Explain either the Sonship of Christ to God or men's forgiven status as children of the Father: the Muslim will reject the teaching as incomprehensible.

These difficulties are even found where it might be supposed that ignorance and illiteracy have ensured a non-theological and inarticulate brand of Muslim allegiance. Even among people who could not articulate *theological* disapproval of Christian faith, there goes a seemingly vigorous instinct to counter it. Islam *can* be amazingly absorbent of pagan superstitions without jeopardising its basic Islamicity yet it shows a steady indisposition even to entertain the Christian message. The reasons for this need to be patiently sought. The most nominal Muslim, whose Islamic quality may go no further than a yearly Ramadan and who can articulate nothing of Islamic history or apology, is as well insulated against Christian ideas as many a pundit. Illiteracy may well complicate our problem: it does little seemingly to solve it.

But the main question is the attitude of the articulate and " proper " Muslim believer. How, for example, does he " take " the Cross? He takes it in company with an explosive Simon Peter, in company with Docetics in the early centuries, in company with all who down the centuries have deplored the idea of the Cross. Islam feels that it did not happen, should not happen, and could not happen. Jesus on the road to Emmaus asked the two dejected disciples the question about Good Friday that clearly expected the answer, " Yes." Islam, when it has paused to work this out and asks the question, instinctively expects the answer " No." " Ought the Christ, the prophet, ' the word from God ' to suffer these things? " " No! emphatically No! " In the Muslim's view the Cross is the last thing that ought to have happened, if God is God at all, in any sense of righteousness and power. And since God is God alone, most mighty, most great, unchallengeably Master and Lord, without match, equal or superior, it cannot be that the perpetrators of the crucifying of His " prophet," as Christians suppose, could get the better of Him. God's power would be demonstrably incomplete and the challenge of evil unmastered. For God must master evil in terms of power, not of suffering: or rather in terms of the power that does not have to suffer, not the power that is at work when suffering wins.

The Church Needs to Listen

So it comes about that the central affirmations of the Christian's Gospel run into a set of prepossessions which prevent Muslims from really discovering what it is they sharply reject. This calls for a constant and ever creative act of Christian patience in fidelity to the entrusted wealth of the meanings thus disqualified by prejudice. The Church needs to " listen " its way into the consistent feel of these prejudices, and to explore the spiritual insights of Islam as the first step to the salvaging of " the sense of the Word."

Such an activity is far from hopeless. There are aspects of Islamic reaction to Christianity, which, though outwardly adverse, are inwardly full of promise. There are, it may be said, Islamic reasons for believing in the Christ of Christianity. " Ye believe in God, believe also in Me," is one of those tremendous New Testament calls which the Muslim, once he is alert to the implications of his own Islam and the unexamined pre-judgements of his contra-Christianity, is capable of heeding. Take an example. There is in the *Quran* a constant reiteration of the idea of " signs " from God in the realm of nature, in the fidelity of the seasons, the mystery of rainfall and springs, the marvel of oases, the wonder of sex, the sequence of day and night. All these are " signs for those who discern." The eternal, in other words, is bodied in the temporal. The universe has a sacramental quality: there is intercourse between the realm of the Divine and the realm of the human. The gulf is not unbridged: revelation happens, God communicates. Why not, then, a bridging, a revealing, a telling, in which God becomes His own sign, because the thing to be signified is so urgent, so tremendous, so vital, that only God suffices? Islam is very sure that there are many things for which only God is enough, big enough, great enough, God enough. Will it not then take God to reveal God? If *God* is revealing, will not God also be revealed? Is not the Incarnation, in the end, only the ultimate Sign, the sign that takes God—and brings Him?

It is possible, then, to express the very heart of Christian faith about Christ in terms that, beginning with Islamic premises, succeed in surmounting the Islamic dubiety and rescuing the Islamic disavowal from its own timidity. Admittedly, to do this outside, in the world of living Muslims with all their communal assurances and personal involvements, is more difficult than to do it in the quietness of mutual, Christian reflection. But we shall hardly essay the first save in the wisdom of the second. The validity of the Divine Oneness, Omnipotence and Transcendence, which the Muslim accepts, can be seen to be, not only not imperilled, but gloriously demonstrated in the Christian understanding of a Divine Self-disclosure where power is the very impulse of humility, God's humility, the context of Divinity in an omnipotent relation with mankind.

Or another example. " The good that I would " is St. Paul's phrase for that obedience to God which the law of God demanded. It involved an ideal and a conformity to that ideal in will and fact. Much the same might be said of *islam,* understood as an inward attitude of human will, underlying the whole phenomenon of mosque and *Shariah*: *islam* is what men will to do about what God wills to require. It is their submission: it is His pattern for their submission.

We may set aside for the moment the deep questions as to the content of the law, so understood, and its divergences from the content of the Christian law. That is a vast and valid issue. But, for this argument, there is the common idea of all law, the idea of a norm and of its being allowed its right to shape things by the men it addresses. Such, in real measure, Islam is, and in its contemporary life Muslim thought is full of the sense that such conformity is often very approximate, very imperfect, very compromised. There is widespread criticism of Muslims in the name of Islam. Too often the remedy for this non-conformity, this recalcitrance, is thought to be political, or economic, or external. But it is susceptible of being guided into an awareness that the ultimate remedy, like the ultimate diagnosis, must be personal. Here is " the good," and here is the vocation to will to do it. And here also, emphatically, is the fact that " I do it not." Thus there is an opportunity to proclaim the whole relevance of Christ to the remaking of human nature. In this realm also, Islam, honestly and wisely studied, offers deep and hopeful occasions for the mediation of Christian meanings.

All this, of course, calls for a multiplication of sensitive and sensible Christians. It means a growing openness to Muslim problems and a deepening capacity to see them, problems and people, in the mind of Christ. Hence the importance of Christian study of Islam, with special reference to the contemporary situation. And hence again the Study

Programme in Islam, now being undertaken from Jerusalem, under the auspices of the Near East Christian Council. This programme is itself a part of a wider concern for the intelligent study of non-Christian faiths that is producing centres of study across the world of Asia. This realm of Christian relationship to the theologies and faiths of men is truly a "frontier" of our contemporary life. There is no more serious intellectual issue in our time than the relation between religions and the shape of Christian obligation to other faiths of men. The Christian's care that other men may know Christ is the heart of his loyalty to the truth.

PHILIP MAIRET

The Case Against Believing

Bertrand Russell's *Essays on Religion and Related Subjects* * is a compilation consisting chiefly of a selection from the noble author's occasional writings of the last thirty years which have had more or less to do with religion or ethics. Their collection and re-issue in the present volume by Professor Paul Edwards of New York University is a work of anti-religious propaganda—a pious offering of impiety, as it were—inspired on the one hand by the survival, if not actual increase, of church-going in the U.S.A. (which is as perplexing as vexing to staunch unbelievers) and, on the other hand, by homage to the great mathematician who, in his ninth decade, lends the cause of atheism itself an odour of venerability.

One can to some degree sympathize with Professor Edwards' fears that a massive return to religion might well mean the persecution of free thought—especially in the U.S.A. where, from historical causes, people seem particularly liable to group-righteousness and outbreaks of virulent intolerance. Bertrand Russell's reasons for sponsoring the volume are broadly similar. The generation of anti-religious rebels to which he belongs have lived to see a movement of the secular intelligence, if not back to religion, at least away from the positions represented by his assertion (p. 19) that "not only intellectually, but also morally, religion is pernicious." This, the traditional doctrine handed down from the utilitarians and idealist atheists since the beginning of the last century, has palpably lost some of its grip on the intelligentsia in recent years. Communism, from one point of view, and psychology from another, have had the effect of making a purely rationalistic interpretation of life a good deal less attractive and less convincing. Russell probably thought the republication of these essays might stop the rot and stimulate the drooping faith in disbelief.

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* This is the sub-title of his *Why I am not a Christian;* published by Geo. Allen and Unwin, Ltd. 16s. 0d.

If so, I doubt whether it will have the intended effect. Articles which were excellent journalism when they were written seldom look so well in a book published a good many years later. Two of these pieces, which reflect "progressive" opinions upon sex ethics and eugenics in the early thirties, seem out-of-date to-day, when a lot more thinking has been done upon their subject-matter. Most of the other pieces, too, abound with bright observations such as these—"Broadly speaking, Protestants like to be good and have invented theology in order to keep themselves so, whereas Catholics like to be bad and have invented theology in order to keep their neighbours good." Or this—"The whole conception of God is a conception derived from the ancient Oriental despotisms." Russell raps out vast generalizations like those twenty to the dozen, and in the contemporary controversies that provoked them they were often amusing enough, but you can hardly reprint that kind of thing without exposing it for the rubbish it is.

He has always, of course, his perfectly urbane manner, and his pleasant lack of solemnity. He is determined, with an epicurean stoicism, to enjoy life to the end in a universe which, as a philosopher, he finds completely bleak and meaningless, totally indifferent and irrelevant to the existence of the human spirit . . . "When I die I shall rot, and nothing of my ego will survive . . . I love life. But I should scorn to shiver with terror at the thought of annihilation. Happiness is none the less true happiness because it must come to an end." He was always like this. I remember my old chief A. R. Orage, over forty years ago, comparing Bertrand Russell's writing to the song of "a cricket chirping on a dissolving iceberg."

Yet he admits, although only as if by accident, deep indebtedness to the religious education he wants to abolish. "I was myself educated as a Protestant" . . . "Thou shalt not follow a multitude to do evil" . . . "I am conscious to this day that this text influences me in my most serious actions." Indeed, the great value of Russell is that he so vividly exemplifies the insufficiency of the purely analytical intelligence upon which he professes to rely. I say "professes" because it is evident that he lives by a faith in the values derived from his aristocratic, liberal, Protestant upbringing which has become second nature. Logic and mathematics are the games he plays and of which he is a great master. But when he dons the gown of the philosopher, the discrepancy between the life-values and those of the games have to be covered up somehow—as they are by the wit and elegance of a literary artifice which is also consummate in its way.

The strength and the weakness of Russell's atheistic position were well displayed in his debate with Father Coplestone on *The Existence of*

God. This, which took place in a broadcast in 1948, is included here and is the most instructive portion of the book. In the first part of this argument, which is about the difference between necessary and contingent being, Russell successfully avoids having to admit anything that points in a theistic direction. For after all, every intellectual proof for the existence of God presupposes the validity of *some* intuition, and as Russell has, or believes he has, a logic from which any intuitive basis at all is excluded as unnecessary, he has little difficulty in maintaining his negative position. But later, when it comes to the moral argument, he does not do nearly so well. Confronted by Fr. Coplestone's contention that God is a necessary presupposition to any belief in moral obligation, Russell first tries to account for the sense of moral obligation on the analogy of intuition (the sense of colour); then he falls back upon the calculus of consequences; then upon Pavlovism; and finally makes a complex statement which amounts to a denial that there is any validity in moral obligation—in which, of course, he nevertheless believes, willy-nilly. Most of his social-philosophical writing would be meaningless if he did not.

PHILIP MAIRET.

JOHN STOTT

Lessons for Laymen

IT is my firm and growing conviction that those of us who have been called into the ministry must take more seriously not only the *teaching*, but the *training*, of the laity. It is not merely an instructed laity that the Church needs, but a laity that is both active and effective in the Church's work. Ephesians 4: 12 is our Scriptural mandate for this task. The ascended Christ appointed apostles, prophets, evangelists, pastors and teachers in His Church for two purposes. The ultimate purpose was the building up of His body, and the immediate purpose " the equipment of the Saints for the work of ministry." The work of ministry belongs therefore to the whole Church. There is a sense in which each layman is a minister. But for this work of ministry the saints need to be equipped or trained.

The need for such training to-day is self evident. It is not only right, because Biblical, but expedient, because a strategic necessity. If a church is to make any great impact on the parish or neighbourhood in which it is situated, its total membership must be mobilized. " Come to church " is still a necessary invitation to the unchurched, but it is a poor substitute for the church going out with its gospel into the homes and hostels, the pubs and clubs, the offices, shops and factories, the schools and hospitals, where the unchurched congregate. If such excursions are to be made on any appreciable scale, an army of trained workers will have to be recruited.

The ideal then, is clear: every church member an active agent for the propagation of the gospel. The congregation should understand that the privilege of worship in the church carries with it the duty of witness in the parish—the teaching of the young, the care of the elderly, the visiting of the sick, the reaching of the unconverted, and the instruction of the newly converted. All this involves a spiritual ministry to people, for which some training is indispensable.

The question is what method of training should be adopted ? I cannot presume to speak for rural areas where congregations are likely to be smaller and more constant. But in urban districts, where the population is greater and more moving, an annual basic training course has much to commend it. If new members are regularly being added to the church, both by conversions and by recent arrivals in the area, it will be necessary to provide facilities for training every year. Moreover, the Training School will then become known and accepted in the church, until even the most diffident members may be encouraged to enrol in it. The syllabus of instruction will vary according to local circumstances, but if it is to be balanced, some attention will need to be given to the theology of the gospel, the personal life of the Christian worker, and the " techniques " of evangelism.

Everything should be done to emphasize the importance of the training. The lectures are not a pleasant pastime for the idle, but serious " evening classes " for the Christian who wants to equip himself for his sacred responsibilities. Note-taking will be encouraged; regular attendance required, and an examination set. In our case, the Diocesan or Suffragan Bishop has been good enough to come each year at the conclusion of the thirteen-week course to commission all successful candidates. They are then given a certificate, and receive the status of " Commissioned Worker." In a personal interview with each before the Commissioning a decision is taken as to what precise service they will undertake. This means either house to house visiting (breaking new ground in pairs), old people's welfare visiting (befriending one or two old age pensioners), teaching in Sunday School or Bible Class, helping in a special Family Service (for children with their parents), or acting as counsellor or " Nursery " class leader in the follow-up of the newly converted.

The Annual Training School, although it covers a fairly wide ground, is basic and rudimentary. Further training is needed, both general and specialized.

General training. All Commissioned Workers are expected to attend the quarterly meetings arranged for them, at which talks are given by acknowledged experts on some Biblical doctrine, some pastoral subject (personal evangelism, visiting, and so on), or a particular problem. These quarterly meetings are valuable times of intellectual stimulation, instruction and fellowship. More recently we have found it necessary to add to the Training School what may be thought of as two annual appendices. The first ancillary course is entitled an Introduction to the Bible and is designed to help Commissioned Workers to make their study of it more fruitful and their use of it more effective. In this series the subjects include the authority and purpose of the Bible, its interpretation, its geographical, social and historical background, its contents (Old Testament and New Testament), and its use. The second appendix to the Training School (given some months later) is a course on Personal Evangelism. It is our conviction that every Christian, quite apart from any official task he may be given by the church, should be a witness to Christ. That is to say, he should be seeking, courteously but definitely, in his home and at his job, among his relatives, workmates and friends, to win others for Christ. This course is intended to help people in this quiet, continuous ministry. Talks are given on motives and methods, the way of salvation, some common objections, some special problems, the next steps, the stuck Christian, and secrets of success.

Specialized training. Since Commissioned Workers are all allotted different tasks, further specialized training is needed for some of them. Four examples may be given.

(i) *Teaching*. Most churches nowadays are giving serious attention to the training of teachers for Sunday School and Bible Class. The day is passing when any willing volunteer will do, however unqualified. Superintendents now arrange regular teachers' preparation classes and try to give each class an assistant, who can understudy the teacher. Further, various interdenominational societies like the Children's Special Service Mission, organize week-end training conferences for teachers, while in the Church of England there are normally diocesan advisers on Sunday Schools and some central courses of instruction. The same is true of club leadership.

(ii) *Visiting*. There is a real danger lest the visitors replace Sunday School teachers as the Cinderellas of commissioned service. Visiting, like teaching, has its techniques to be studied and learned. Perhaps the best way to do this is by practice and by group discussion. The parish is divided into districts, each with its own superintendent and team of visitors. House to house visiting is done in pairs, and when a fresh batch of workers has been commissioned, the new visitors are paired with the more experienced, so that they quickly learn the ropes and gain confidence. Each visitors' team meets with its District Superintendent monthly for prayer and planning. Reports are made, problems discussed and advice given.

(iii) *Counselling* If regular evangelistic services are held in church (" Guest Services "), to which members of the congregation bring their uncommitted friends, and if some opportunity is given for public confession and faith, a carefully planned scheme will be necessary for the follow-up of converts. Counsellors may be used at the conclusion of the service to help those who come forward, and " Nursery Classes " (informal groups which meet for Bible reading and prayer) will be needed into which beginners may be drafted. There is no reason why Nursery Class leaders and helpers should not be laymen, but they and the counsellors will need some special training. We tend to select such people from the ranks of the more experienced Commissioned Workers, and all counsellors meet monthly just before the Guest Service, for prayer and mutual edification. Undoubtedly the best way to train a Nursery Class leader is by making him or her an assistant leader, so as to serve a kind of apprenticeship Ideally every Nursery Class should have a team of three or four workers—the leader, the assistant, the " godparent " (who chases up defaulters) and the librarian. In this way they can share the responsibilities of the class, and encourage and help each other. An ordained member of the staff visits and takes each class periodically, and can often help the leader by himself demonstrating the principles of Nursery Class leadership.

(iv) *Speaking*. There is a great dearth of acceptable lay speakers for the innumerable clubs, meetings, fellowships and classes which exist to-day not only in churches but also in factories, offices, shops, hospitals and schools. Commissioned Workers who show some aptitude for this ministry should be given the opportunity of training in it. " Leadership classes " can be arranged occasionally for a group of such people. Many useful subjects can be included in such a special course, including how to organize and chair a meeting, how to lead a Bible discussion, and how to give a testimony. But the main emphasis will be on how to prepare and give an address. After some theoretical instruction, we have several practical sessions. One or two members of the class prepare and deliver a brief message to the rest. These are recorded on tape. Afterwards the talk is freely and frankly discussed by the class, and later the speaker can listen to the tape.

If there are a number of young people in the congregation, at the threshold of their lives, some help must be given to them in discovering their vocation, and some opportunity provided for an open-minded consideration of so-called "full-time service." Believing that young people should be challenged in these critical days to think seriously about the urgent need for labourers in the harvest, we founded some years ago a "Philadelphian Fellowship." Two open meetings are held each year in which an address is given on the ordained ministry, lay readership, women's church work, divine guidance or some similar topic. Membership is, however, restricted to those who can sign the following statement:

> After careful consideration and definite prayer I desire to become a member of the Philadelphian Fellowship. In doing so I commit myself:
>
> 1. To seek God's will for my future;
> 2. To pray regularly that He will disclose it;
> 3. To prepare myself for the possibility of full-time Christian service;
> 4. To go anywhere that He may call me.

At present we have 57 members, 42 girls and 15 men. They meet monthly in separate groups, both for fellowship and to pray that God will make known His will for their lives.

In all these various methods of lay training I am increasingly impressed with the need not just for instruction, but for fellowship with those one is seeking to train. It is not enough to teach people theory; one must share the work with them, in order to relate their knowledge to practical service, to demonstrate visibly the principles one has taught, and to advise and encourage them personally. In a busy ministry this is much easier said than done. But it was the method adopted by our Lord Himself, the great *Pastor pastorum*, and it was St. Paul's method too, as he took with him on his journeys a Barnabas, a Silas or a Timothy.

What is Man?

Nature into History. Leslie Paul. (Faber. 21s.)

In this fascinating (and, if another publisher may presume to say so, admirably produced and sensibly priced) book. Mr. Paul has set himself to explore these themes: "Is history simply a continuation of evolution? Is man just a beast writ large, with somewhat stronger but in no sense different equipment from the animal? If we answer *yes* to both these questions, what account do we give of human activities which appear to be non-beastlike? If we answer *no,* then what too does *that* imply? This therefore is one of those frontier studies upon which I found myself launched almost against my will, not simply out of a need to understand man as clearly as possible, but in order to defend him from the ludicrous over-simplification of his nature, status, and needs to which a century of sentimental evolutionary thinking has reduced him" (p. 11).

The argument moves forward through geology, biology, anthropology, primitive art, psychology—many of them fields where the evidence is scanty and "assured results" conspicuous by their absence—to a theological conclusion. On the road from nature to history Mr. Paul discriminates some crucial distinctions. "No animal in a wild state is prepared to submit voluntarily to the will of another, or to endure any limitations to the exercise of its natural powers and functions save those which nature imposes. . . . Only man, while establishing control over natural things, unnaturally surrenders rights over his life and liberties to the society into which he is born" (p. 82). Of these prohibitions "incest, not murder or cannibalism, is the fundamental human crime. . . . We meet in it the fundamental moral aversion, the fundamental moral decision of humanity. . . . What was discovered was the choice between incest and love. The love which exists between parents and children is not of the order of sexual love and it is recognized by all . . . as capable of being destroyed by lust. . . . This transcendent vision (for that is what it is) is an act of the spirit. . . . (Man's) vision ranges far beyond the pleasure of man and child in an act to which they might both consent, it searches far enough ahead to see what irreparable injury might be done not only to family and society, but to the spirit" (pp. 123-4, 127, 128).

Another key distinction of course is language. "We can only wonder at the fact that the most difficult of all human inventions was the first. . . . It seems improbable that subman reached the stature of man except in society: it seems unlikely that society could have had the revolutionary effect thus predicated of it, without *language.* Which came first —man, or society, or language? One has really to postulate the simultaneous arrival of all three in one of those phases of explosive evolution the prehistorians talk about." (pp. 164-5). Society is "not given to man by nature, but ordained by God for man; it comes from above and not from below, and man's human condition is bound up with its continuing health" (p. 144). So we reach the conclusion that "the most acceptable and appropriate explanation of the human condition is *the call* of the Holy Ghost, 'The Lord and Giver of Life'" (p. 193). In language Mr. Paul wisely does not use, the *imago Dei* in man—what makes him human—is his ability to communicate along with his fellows with God. "Adam, where art thou?" elicits the reply "Our Father."

I think that Mr. Paul moves surefootedly in his frontier no-mans-land between the sciences (though I am not *sure* that in his zeal to excoriate the extension of evolutionary notions to fields where they do not belong, he does not underestimate their point where they do belong). But this is a frontier book in a further sense. It is essentially a treatise of theological apologetic, addressed with great skill to persons who do not accept the method or conclusions of theology. I think that a theologian would certainly have obtruded theology in a way that Mr. Paul has avoided doing. If you are sensitive to it, you can feel the theology below the surface; but, Christian or not, you do not feel that the argument is being cooked. You feel that instead of the scientific evidence being used to adorn the otherwise arid structure of a theological argument, the human facts are being given their full value—which results inevitably in justice to those facts to which theology testifies. The theology comes in, that is to say, not conceptually, and in the use of theological authorities, but in the play of a deeply Christian heart and imagination on the human facts illuminated by the natural and human sciences. This is a manner of writing which comes hard for professional theologians—or perhaps I should say, since I can hardly claim that title for myself, for professional Christians (clergymen and such), because we are trained to argue deductively. If this is a sample of the lay theology to which we are bidden to look for the revival of theology, let us have more of it. DAVID M. PATON.

Food for Discussion

Hard Facts. John Lawrence. (S.C.M. Press. 3s. 6d.)

It is at present my particular, and somewhat peculiar, responsibility within Methodism to convey the judgements of my Church on political, industrial, social and moral problems to those in places of authority in public life, and to provide the detailed information to the members of my church on which such judgements can eventually be founded. We begin to realize that it is neither wise nor Christian to speak first and to think afterwards. But I must confess that the second part of my job is much the more difficult. For one thing, I suppose, ministers and lay readers are bombarded with so much information and so many requests on so many things that they develop, in self-defence, a protective indifference. For another thing, and like most other people, they do not gladly welcome complicated facts which involve the strain of real thinking. Like the lady in the story, they do not want facts to confuse them when they have already made their minds up. There are many encouraging exceptions. Study groups, men's meetings, factory and office groups, youth fellowships, and so forth, are sometimes embarrassingly avid for information. While drafting this review I have been asked to explain the relationship of the doctrine of the "just war" to the use of thermo-nuclear weapons, to discover how much stout was supplied on medical advice to patients in Nottingham hospitals, to give information about the running of farm training schools, and to "summarize briefly" the opinions of all the religious denominations in South Africa towards *apartheid*. On the whole, however, it is slow going.

A further reason is that it is so difficult to refer enquirers to a single short book which covers most of the ground of Christian citizenship. *Hard Facts* by John Lawrence (S.C.M. Press 3s. 6d.) which is sub-titled "A Christian looks at the World," is particularly valuable because it fills that gap. Inside sixty pages it deals with most of the social problems about which Christians ought to be thinking. Mr. Lawrence begins, quite naturally in our present situation, with the attitude of the Christian and the Church to nuclear warfare. He goes on to discuss the effects of the dangerously rapid increase in world population, and so to consider family planning. This involves consideration of world poverty, nationalism, and ways of assisting under-developed and needy communities. The next main section deals with the relationship of Britain to the U.S.A. in N.A.T.O. and S.E.A.T.O., our relationship to the United Nations, to the Commonwealth, and to the emergence of a united Europe. Then he turns to our own internal problems: the vexed relationship between full employment and inflation, the effect of heavy taxation on the incentive to work, relationships within industry and industrial organization, and the class structure in our contemporary society. The survey is rounded off by consideration of the opportunities and difficulties of Christian service in public life, and of the Church as a pattern for society.

When so much ground is covered so quickly the treatment could easily be superficial or, what would be infinitely worse, the big themes could be used as pegs for the display of tattered clichés. In fact, Mr. Lawrence has done his job extraordinarily well. He has been greatly helped by discussing previously the questions raised with groups of informed experts, and he has the advantage of writing for a particular constituency, the members of the Student Christian Movement. His book should be widely used outside as well as inside the S.C.M. because it usually happens that writing for a particular constituency has a punch that commends it to a much wider constituency.

It is not to be expected that every reader will agree with all that is said. I should be inclined to complain that some of the facts are not hard enough. The suggestion, for example, that "the bread that goes into British dustbins could be given to hungry people in Barbados" is a graphic personalizing of the need for assistance to struggling communities, but the whole of this section seems to me to underplay the difficulties. Perhaps I noted it especially because I was in Barbados a fortnight ago. The problem there is the problem of a small island without natural resources whose population, already too great, desires a standard of living and a cultural standard which (until cheap atomic power is everywhere available) can only be sustained by a community of several million people with adequate agricultural and industrial resources. I found that throughout the West Indies family planning was one of the most warmly discussed urgent topics. Attempts are now being made in the island to encourage family planning. But Mr. Lawrence's comment: "A careful observance of the rhythm of ovulation makes it possible to avoid conception without the use of appliances" seems to commend a method of doubtful efficacy. A controlled experiment, organized in India under the auspices of the World Health Organization and using the method, ended in failure. In a booklet dealing with "hard facts" it should have been noted that the opposition to family planning by the use of appliances is led, for reasons which they would stoutly maintain, by Roman Catholic and Anglo-Catholic spokesmen.

The important thing is that this is the sort of book that sparks off that sort of much needed argument. The reasoned statement about nuclear warfare, the shrewd warning against too hasty criticism of the Soviet use of the veto in U.N.O., and the particularly interesting section on snobbery in class distinction, reveal a refreshing balance of judgement. In short, I liked the book, and would warmly commend it to all those who want to undertake seriously to love their neighbour as themselves. But I hope that discussion groups will draw up their own questions. Those now appended to each chapter are quite inadequate.

E. ROGERS.

Twenty Questions

The Church's Understanding of Itself. R. H. T. Thompson. (S.C.M. Press. 8s. 6d.)

Since this book is about a survey of a rather radical kind, conducted in certain Anglican parishes, it is likely to have critics from two entirely different sources. There will be those who, possessing a professional interest in sociology, will point to certain apparent superficialities, to the terms of reference, and maintain that the author has tried to do too much in too short a space. More vociferous, however, will probably be the comment of others who, having their feet firmly placed in the ecclesiastical camp, stand opposed to any sort of sociological (and mathematical) analysis of religion as it manifests itself in society. For them, to count heads, to ask personal questions, to study basic attitudes within Christianity, is to call forth the judgement that descended on David when he numbered the Jewish people. It is to be hoped that none of these criticisms will deter people reading carefully what Mr. Thompson has to say, for he is to be congratulated on producing the first objective survey of parish life in England in recent times.

The author selected four parishes in Birmingham. Of the two in the middle of the city, one was Anglo-Catholic and the other was more Protestant. Of the two farther away from the centre of the city, both of central church membership, one was a residential suburb, and the other a housing estate. The research was an attempt to ascertain the influence of the churches, their role in society, their place in people's lives. The information gathered was the result of personal interviews. Something like 350 people were asked about twenty questions, the answers to which were recorded on a schedule form. Each informant was, or had been, a *bona fide* member of a church, and the survey deliberately concentrated on people who were associated with one of the churches. Here then is the witness of those who acknowledge their allegiance to the Established Church. This makes not altogether encouraging reading.

The conclusion of the survey is, as

one might expect, the most provocative and exciting part of the book. Indeed, it is much less open to criticism than some of the methods of the survey and the inferences regarding churchmanship. Mr. Thompson doubts very much how far the parish churches can be called communities. He sees that the values set by church members are drawn not so much from the Church as from secular groups outside it; that the doctrine of the Church has little appeal and that the role of the clergy is ill-defined and questionable.

Three significant things relate to the nature of the book itself—a book of only just over 100 pages. Firstly, the research was undertaken, not on behalf of the churches or with money supplied by an ecclesiastical body, but by a grant from the faculty of Commerce in Birmingham University. Secondly, the author is a University lecturer in New Zealand. Thirdly, the publishers have deemed it necessary to write a postscript defending the book and forestalling certain types of possible objections. Such facts indicate only too clearly the attitude of the churches towards sociology and more particularly towards a sociology of ecclesiastical institutions.

England lags lamentably behind other countries in this field, and Mr. Thompson will have done a great service to the Church in this land if he makes it aware of the need of more research of the sort he has undertaken, in order that the Church may understand itself. He writes: "the Church has been slow to realize that in order to learn from the past and understand the present, it is imperative to have facts supported by substantial evidence. Opinions, however plausible, are not enough."

WILLIAM PICKERING.

The Unservile State

The Unservile State. Essays in Liberty and Welfare. Edited by George Watson. Allen & Unwin. 21s.

The Liberal Party is to be warmly congratulated upon the production of this book. It is one of the very few efforts which have been made by political parties since the war to re-define their political philosophies and to make clear some of the reasons which have led them to advocate particular programmes.

The book is divided into four parts. The first is called "The Liberal Outlook," although in fact it deals very concretely with, among other things, the reform of Parliament, civil liberties, and property. The second is entitled "Liberty in the Welfare State" but does not quite live up to this title. It has two very interesting chapters on welfare in the Liberal State and on the need to redistribute population in Britain, together with a somewhat exiguous essay on education, but it does not discuss at all the important question of the relation and potential conflict between liberty and welfare. The third section is on more familiar ground. Mr. Graham Hutton deals in characteristic vein with the dynamics of progress and there are competent essays on industrial relations, monopoly and agriculture. The concluding section deals with Liberalism in an international setting.

The tone of the book is admirably balanced and responsible, as might be expected from its distinguished contributors, many of whom are good friends of *Frontier*. Its constructive attitude towards welfare as the servant of liberty is particularly welcome in view of the great deal of nonsense still talked about the so-called Welfare State in some quarters.

There are, however, three significant omissions. One is the lack of adequate treatment of the relation between liberty and that more popular ideal of the present-time, equality. It is true that Mr. Peter Wiles has written a perceptive and challenging essay on the relation between property and equality, with its interesting assertion that nationalization is not so much wrong as unimportant. But there is practically no discussion of the social and psychological reasons which make the concern for equality among the Socialists and the distrust of equality among Conservatives such powerful forces to-day. Liberals might be expected to have something constructive to say upon this matter but this book can hardly be said to say it.

The second outstanding omission is that of any very definite reference to national defence. This surely involves many complex problems in the nuclear age, which deserve the detailed attention of those concerned with liberty and welfare.

This is related to the other great weakness of the book, its curious lack of a sense of urgency. Most of these essays are practical and sensible but do not show a very acute sense of the political factor in the present situation. Understandably enough, the one essay of which this is not true is that of Mr. Grimond on Parliamentary reform. The tone of this is quite different from that of the rest. It is that of a man with a sharp eye on practical possibilities.

That this should be so is not necessarily a criticism of the book in itself. It does leave the sympathetic reader, however, with the question in his mind of how far the present Liberal Party has yet come to grips constructively with the question of its role in the peculiarly unfortunate position in which it finds itself to-day. This book provides impressive testimony to the fact that there is a large body of knowledge, experience and wisdom in British thinking and public life which is inadequately represented in national politics. The testimony would have been even more impressive if the authors of the book had seen fit to devote one essay to the extremely difficult question of what the political strategy for men of liberal background and sentiments should be in present-day Britain. It is to be hoped that the opportunity for small-scale political manoeuvre provided by the embarrassments of the other political parties at present will not deceive the leaders of Liberalism into believing that events alone will solve this problem for them.

DANIEL JENKINS.

The Road to Timbuktu

The White Fathers. By Glenn D. Kittler. (Published by W. H. Allen & Co., Ltd. Price 25s.)

The White Fathers tells the story of what is claimed to be the largest missionary society dedicated exclusively to Africa. The author is a layman who most obviously enjoyed writing this book. It is easy to read, is informative and tells a stirring story of Roman Catholic missionary endeavour in Africa through nearly a hundred years.

Mr. Glenn Kittler has written a book which will undoubtedly be of interest to Roman Catholic readers but there is so much in it of religious, political and historical significance that it will have a much wider appeal, especially to all who know anything of Africa. Protestant missionaries will find this book reminds them of many of their own experiences, disappointments and encouragements. It should inspire Christians, whatever their denomination, to greater acts of faith and devotion. Much can be learned from the courage, the failures and the successes of others, and this book deals with many aspects of the missionary enterprise.

In telling the story of a great missionary society the author could not avoid telling the life story of its most remarkable founder, Cardinal Lavigerie. This is done with force and detail and with many a revealing story of this amazing man who accomplished so much in face of government distrust, political intrigue and fierce opposition from many within and without the Church.

If Lavigerie could be at times a very exacting and demanding master, Mr. Glenn Kittler shows him also to have been a leader of remarkable vision. He gave much sound advice and guidance to the young priests and sisters who were called to work among the Arabs in North Africa and to those who pioneered in Central Africa. "Speak their language, adopt their customs, live among them as the brother to them you are," he admonished. "There is a great deal of work ahead for everyone. Among Moslems you have centuries of hatred to overcome: among pagans, centuries of fear." Lavigerie, nearly a hundred years ago, was stern in his instructions not to Europeanize the African, believing that in time the African could decide for himself what there might be in Europe he wished to make his own. His missionaries should remember always that they were in Africa for the sake of the African.

Mr. Kittler tells of the passion of the White Fathers to reach especially Timbuktu which was considered as the advanced post of Islam in Africa. Great was the price paid to reach this goal. Equally interesting and exciting though very different is the story of the beginning of the work in Central Africa. The author tells of Lavigerie's mistrust of the intentions and consequences of the conference called by the Belgian King, Leopold II, when delegates from several European countries and large industries interested in Africa were summoned to Brussels in 1876. He tells of the secret memorandum which Lavigerie sent to Rome in January 1878 urging immediate and independent action. Two days after the memorandum arrived in Rome it was approved by Cardinal Franchi. Pope Leo XIII signed the approval on 24 February 1878 and two weeks later the first White Fathers' caravan to Equatorial Africa was on its way. The book goes on to tell of the sufferings and exploits of these early missionaries and includes the pathetic but heroic story of the Protestant and Catholic martyrs in Uganda in 1885-6.

Mr. Glenn Kittler has attempted to state fearlessly where there have been disagreements and difficulties between the White Fathers and the British, French or Belgian Governments over their policies and actions in Africa, and in the light of recent developments some of these are very revealing.

The book claims to be a chronicle of nearly a hundred years of saintly heroism in Africa and it fulfils this claim. It not only tells the story of the founder and of many of the pioneer missionaries of the White Fathers but also tells of the formation and work of the White Sisters and speaks of many of them by name. The story of the devotion and achievements of these European missionaries is certainly a thrilling one but we wish that Mr. Kittler had also found place in his book to tell us a little more about some of the African clergy; of their calling, their training and their present ministry. H. W. Coxill.

How do You Know?

Revelation in Christ. By William Nicholls. (S.C.M. Press. 15s.)

To many people to-day the claim made by Christians to a real, full and exclusive knowledge of God is puzzling, if not offensive. If such agnostics are sufficiently interested and concerned to press the Christian believer further, and ask, "Well, *how* do you know?" the answer will often be given either in terms of an infallible book or of the authoritative teaching of the Church. Either reply leaves the questioner far from satisfied. Other religions, such as Islam, have their infallible book, and the dogmas of the Church look too often like an irrational device for propping up an ancient institution. Other Christians, faced with such insistent questioning, are bewildered and ashamed. They know their own faith is real and precious to them, but they share with the agnostic an unreadiness to accord absolute authority either to the words of Scripture, or the teaching of the Church, or the inner voice of conscience.

To both these groups of people William Nicholls' book may come as a godsend. It is not an easy book. It will appeal most to those who are already aware that there are no easy answers to the question, "How can we know God?" The first four chapters outline "what is implied by the testimony of Christian faith that God has revealed himself in Jesus Christ." (p. 15). They are written deliberately from the standpoint of a Christian believer and assert rather than argue the positions they outline, e.g. that, apart from Christ, God remains an unknown God; that the facts on which the claim to revelation is based are by nature unrepeatable and unique; that God reveals himself in Christ personally and fully, although in "the form of the servant," in humiliation and not yet in glory; that the Church is the place where the revelation lives on, "the instrument of his unceasing work of revelation, as his personal body was before his passion."

The remaining three chapters, rather more than half the book, are written, as the author says himself, "from a position more nearly alongside the agnostic." These chapters seek to relate revelation and the knowledge of God to human thought and culture, "and even to the difficulties of contemporary people in believing." Chapter V, the longest and most valuable in terms of the debate suggested above, is entitled "The Knowledge of God." Mr. Nicholls deals faithfully with the ambiguities relating to the word "knowledge" and explains the reason for using it in a context when we might have expected him to use the word "faith" or "belief." He then describes the characteristics of the knowledge of God given through revelation in Christ:

(1) It is real knowledge of the truth. (2) It is indirect and mysterious. (3) It is none the less a personal knowledge of God, who is Himself personal. (4) It cannot be had without personal commitment to the God who is revealed in Christ. (5) It cannot be

dismissed as irrational or meaningless.

All this is cogently argued, with a sympathetic appreciation of the difficulties which many people find in accepting, for example, the idea that the world as we find it is the product of a loving God. He makes it clear that the believer is not saying that God's love is the best explanation of the world as we find it. "The function of our propositions about God is to point to the place at which God may be actually encountered, the place of revelation. If He is actually encountered, His existence, His love, His overcoming of the evil in the world, are met with as one reality" (p. 103).

It is in keeping with his whole argument that Mr. Nicholls should deal with the doctrine of creation in the last chapter and not earlier. We know God first of all in Christ. In finding God there we discover the one who is also the creator of the whole world (p. 142). He is also concerned to show that the building up of a body of authoritative doctrine, as a proper task of the Church, can never be indifferent to the existing culture of any age. "The vitality and Catholicity of Christianity will show itself in its capacity to take root in every new cultural situation" (p. 129). For this reason he rightly deplores the lack of a school of dogmatics in any English university. The historical study of theology, the normal substitute for dogmatics, is a poor substitute. Indeed, in the reviewer's opinion, it may actively encourage the development of frozen attitudes to ethical and theological questions. The phrase "the Church says" may merely mean "our particular church or denomination has always held that. . . ." The revelation of God in Christ is not a *possession* of the Church, still less a kind of defence mechanism by which it can shut out from its life the disturbing questions raised by new cultures. The revelation in Christ is the living heart of the Church, to which it bears witness in its liturgy and in its mission to the world.

In his preface Mr. Nicholls mentions a book which appeared after he had begun to write—Dr. John Baillie's *The Idea of Revelation in Recent Thought* (Oxford, 15s.) The reviewer would like to commend to prospective readers the value of reading both books in association. It was his experience that Dr. Baillie's historical approach did much to clarify the argument of Mr. Nicholls' first four chapters, while his last three chapters added something valuable to Dr. Baillie's survey.

GORDON HEWITT.

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From the Editor

These editorial notes were written before the treacherous execution of Mr. Nagy and General Maleter and the ominous developments which followed that tragic event. But there is nothing that I wish to change. We have been forcibly reminded that the Communist rulers are completely ruthless when they think their security is threatened. That does not relieve us of the necessity of living (or dying) in the same world with them. It has been rumoured that the Communist leaders were divided about the recent measures. If so, it is more than likely that the " tough " party strengthened their case by pointing to some of the things to which I draw attention below.

J. W. L.

How often do we in the West ask ourselves what we should think if we learnt that Soviet bombers laden with hydrogen bombs were always in the air ready to strike across the North Pole at the first rumour of an American attack? Should we accept assurances that the planes would always turn back if the alarm proved false? We know that the Western powers would not intentionally start a world war. We assume, without sufficient evidence, that the Russians know this too. Communist propaganda contains many deliberate lies, but the Communists may well believe that the capitalist powers would like to attack the Communist world and can only be deterred by the threat of retaliation with H-bombs. Even if Russia does not yet take all the measures of defence against sudden attack which the Americans take, she is liable to do so at any time. Suppose, then, that both air forces take off simultaneously on a false alarm. May not the false alarm of both sides be converted into a true alarm, as each radar network picks up the other side's bombers? In this way a nuclear war might be started by accident.

The precautions taken by the Americans against false alarms appear to be most efficient. But no human arrangements are completely foolproof. The best signalling system does not prevent all railway accidents. In the case of railways the risk is tolerable.

If the Americans were to relax any of their existing precautions they would be taking a risk. But precautions which increase the trigger happiness of the other side may cost more than they are worth.

I do not say that it is so in any given case, but I would like to feel sure that the comparative risks were being continually weighed and reassessed by men who understand how American H-bombs appear to an observer in Moscow.

In relatively quiet times, the risk of world war by misunderstanding is fairly small. But tension could build up very quickly in danger areas such as the Middle East or Berlin. Each side would then be desperately anxious to ensure that, if it did come to total war, it would get the first blow in. And false alarms would not be unlikely.

The number of hydrogen bombs in the possession of either side is secret, but there is reason to suppose that the United States has enough hydrogen bombs to devastate the cities of the entire world. The Soviet Union has, no doubt, a small number but a number that is already sufficient to wreak destruction beyond Hitler's wildest dreams. And the number is growing rapidly to the point where numbers make no difference, where each side could destroy the other several times over, if indeed that point has not been reached already.

Yet neither side wants to attack the other. I have said some hard things against Soviet policy but I am convinced that the rulers of the Soviet Union do not intend to risk a third world war. They may be bad but they are not mad. If world war comes, it will come by miscalculation. Even the Korean war was probably a miscalculation. The Communists would scarcely have attacked South Korea if they had not thought that America was no longer interested in Korea to the point of fighting. Indeed American pronouncements before the Korean war made this view plausible, to say the least.

The danger of miscalculation springs from ignorance, and from lack of imaginative understanding of the people on the other side of the curtain. The Soviet rulers must take most of the blame for this ignorance. But we are sometimes to blame for thinking that, because we do not often see the Russians, therefore they are not human. Even Stalin was human, let alone his successors; and Western statesmen neglect this fact at their peril. If American generals, journalists, senators, and Secretaries of State always used their imagination to see how their words are likely to be understood in the Kremlin, much insidious damage could be prevented. I single out the Americans because they are the most powerful. I do not suggest that others are not equally unseeing.

I am no believer in summit conferences as such, but the Geneva conference brought one great gain. The statesmen of East and West actually met and had a glimpse of each other as human beings. Since then it has seemed to me that Christian prayers for peace should above all be directed to asking that hostile nations and their leaders should see each other as human beings.

Finland and Understanding Between East and West

Recently I have had the privilege of spending two or three weeks in Finland, for talks between the staff of the Ecumenical Institute at Bossey, near Geneva, and leaders of the Finnish churches. In Finland the iron curtain seems particularly impenetrable. The Finns have won their freedom by courage and realism but they remain under the shadow of their powerful neighbour. Most of them seem to have given up thinking about the Russians, the subject seeming to be too horrible for contemplation. I found myself saying to the Finns: "I am not telling you to love the Russians. Hate them if you like, but think of them as people." And I was surprised to find that I had struck on something which seemed to my hearers to be new and to suggest infinite possibilities.

Finland is in a cruel situation between East and West, but her special difficulties bring special opportunities. The very hardness of her position ensures that any new thinking that comes from Finland about the relations between East and West will be realistic. What I saw encourages me to believe that there are some Finns who have a spiritual courage to match their known physical and moral courage. There is important work waiting to be done by the newly established Finnish National Commission of the Churches on International Affairs.

Personal contact between Christians may be the first step towards breaking the deadlocks between nations, races and ideologies. Every Christian belongs to a race and nation and is rooted in a culture like any other man, but he is also conscious, however dimly, of something which transcends human divisions. When Christians from different worldly allegiances come together they can meet as persons at a deep level more quickly than is usual in the world. That is a fact of considerable diplomatic significance.

The Finnish Christians are unique in that their country was evangelised from East and West at about the same time. They have in consequence two national churches, one of Western and one of Eastern origin. The Lutheran Church includes 95 per cent. of the Finnish people. The Finnish Orthodox Church is a tiny minority, but it is officially recognised as a national Church, and rightly so, for it is intimately bound up with the life and history of the Finnish people. The situation has been much obscured by Russian attempts at various times to incorporate the Finish speaking Orthodox into the Russian people. In this matter the Russian Orthodox Church has followed the lead of the State, and, after 1918, when the Finns gained their independence, relations between Finnish and Russian Orthodox ceased altogether. But last year the Russian Church acknowledged the independence of the Finish Church and this has opened the way for cautious contacts.

After all that has happened between Russia and Finland it must be expected that many Finnish Christians will feel a natural, if unreasoning, repulsion against meetings with the Russian Churches. But an important section of the Finnish churches are now anxious to re-establish relations with their Russian brethren on a realistic basis.

" Serious Blasphemy "

A friend writes, à propos of my remarks on the censorship in the last issue of FRONTIER, to stress the importance of *serious* blasphemy in " expressing and furthering " a religious view of the world. He quotes from " an early novel by James Hilton (later creator of ' Mr. Chips '). In it a doctor is emerging out of a ward in a hospital where a good man is dying of cancer of the prostate gland. A singularly smug and vapid clergyman, whom he encounters, engages him in conversation and says, ' Well, doctor, seeing as you do every day the wonderful working of our human body, I'm sure that you will have no ground to doubt that there is a creator who has designed all things well.' The doctor replied, ' Well, if I were creator of this universe and could not design a better drainage system for the human organism, I hope I would have shut up shop long since.' " It is useless to talk of God without " the tragic sense of life."

My friend, who is a philosopher, adds that " from the point of view of logical empiricism, blasphemous utterance is as much *nonsense* as confession of faith; but others might see in it a ' dialectical moment on the road to faith ' (Eugene Lampert)." No one can blaspheme seriously and passionately unless he already half believes. In the end an atheist like Sartre who takes " the question of God " seriously may bring more souls to Christ than a conventional evangelist.

France

We cannot be indifferent to the fate of France, even if we wanted to be. Our own fate is involved in hers. We may rightly be proud of our instinct for government, but we have no reason to be scornful of French failures. In the Suez affair we came out no better than the French. Cyprus is less important to us than Algiers is to France. Basically our problem in Cyprus was easier. But have we done better? We are proud of our part in bringing ordered liberty to Ghana and Nigeria. But the French have achievements which are equally remarkable, though less well publicised, as readers of M. Ledoux's article in the January issue of FRONTIER will remember. In Africa south of the Sahara the French have thrown Latin logic to the winds. They have advanced with an empirical boldness, and by roads which find no logical place in the French constitution. The French colonies are growing up and receiving their liberty in a way which we should hail as typically British if it took place within the Commonwealth.

On another page of this issue a French correspondent shows something of the tragic entanglement of France and Algiers. He calls for sympathy and understanding and a sharing of sacrifice. We should realise that France's problems are often our own. We like to solve the questions of colonialism and self-determination as we go along, without undue regard for "pedantic logic." A French critic might object that we should find the problems of Cyprus, Kenya, and Uganda (to mention no others) rather less intractable if we had given more hard thought to the meaning of words such as "nation," "partnership," and "commonwealth." He might well think that our ambiguity is sometimes a cloak for mental dishonesty. When heads begin to cool once more after the present turmoil it would be good to see a group of French and British sitting down together to see what we can both learn from our recent failures in relations with countries that are weaker than ourselves or dependent on us.

It would be worth much to us to save France from bankruptcy and North Africa from chaos. But one thing is clear. Algeria can never be stable or peaceful unless someone is prepared to invest large sums in that country without any immediate prospect of financial return. And the burden is too great for France alone. Is it too much to hope that the western nations, including ourselves, might co-operate in this? It would be enlightened self interest to do so.

Modern Families

Read the Warren Report (*The Family in Contemporary Society*, S.P.C.K., 10s. 6d.). No review could do justice to this report prepared for the Lambeth Conference. The leading thought of the report is that the Church "is called again to study its theology in relation to the things that are . . . the given by revelation together with the given by situation." It is the unanimous work of a very strong group. The facts which it gives about modern society are often disturbing. If they were not based on sound evidence the report would not be signed by men like Sir Alexander Carr-Saunders, Sir Charles Jeffries, and Professors Simey and Titmuss, to mention no others.

Not all the facts are disturbing. In Britain "the modern family is in some ways in a stronger position than it has been at any period in our history . . ." (p. 109). The Report shows family life in its actual setting in many lands. In Africa it needs to be recognised that unmarried women may have a vocation. In Britain "for the past fifteen years marriage rates have been maintained above the highest level ever reached in the nineteenth century, even for a single year" (p. 96). At the same time "the ratio of males to females" has risen until it is becoming clear that "the reserves of unmarried women from which we have drawn our teachers, our nurses, and social workers . . . is ceasing to exist." Every page conjures up a scene of unwanted grandparents, of a family united round the T.V. set, or of fathers who take a new responsibility.

The Report is rightly concerned with the great rise in the world's population. It concentrates attention on means of increasing wealth so that more mouths can be fed and points to the duty of rich nations to help their poorer neighbours. Only then does it turn to the controversial question of "family planning." Wiser heads than mine are now meeting at Lambeth to see what conclusions must be drawn from the considerations presented by the Warren report. I will only say that it is a Christian duty to face the problem squarely, without evasion.

I sometimes think that people who write about the theology of the family are not writing about human beings. But the theological section of the Warren Report is about you and me and all people who belong to a family as husbands, wives, children, or parents. Whether or no their conclusions will eventually be adopted by a *consensus fidelium*, the authors have "entered into the genuine anguish of mind" of their contemporaries (p. 151). That surely is the first duty of a moral theologian.

J. W. L.

JOHN LAWRENCE

The Russian Church and the Soviet Society

At a time when Communist pressure on the Church is being increased in Eastern Germany, the Church in Russia makes steady progress. The reasons for this difference can only be touched on in this article but I analyse them in greater detail in the forthcoming American edition of my book Russia in the Making *(to be published by Farrar, Straus & Cudahy).*

J. W. L.

IN May and June I spent rather over a fortnight in Russia, as a guest of the Russian Orthodox Church, with the first delegation of Anglican monks ever to visit Russia. The object of this visit was to see as much as possible of the life of the Russian Church and in particular to visit monasteries. What we saw has little relevance to the immediate future of the Soviet Union. That is firmly in the hands of the Marxists who control public life.

But anyone who looks ahead must be struck by the extraordinary growth of the Russian Churches' influence and prestige during the past sixteen years. I have never heard the Russian Christians complain of the past or confess to plans for the future. They seem to be wholly concentrated on those tasks which God has given them in the present moment. They never complain that opportunities are denied to them, but grasp every new opportunity with both hands, and it is obvious that they look to the future with confidence. But the changes have been great, and if the present growth continues, the time will come, sooner or later, when Russia will cease to call herself a Communist country. That time is not near, but FRONTIER assumes that its readers look beyond the present generation.

The older church leaders who received their theological training before the Revolution deserve eternal gratitude for the way in which they brought the Russian Church through very hard times. But they cannot remain active for very many more years. The next generation of priests consists mainly of those heroes who sought ordination during the period of persecution in the 1920s and '30s. There are some outstanding men among them, such as Archbishop Boris of Odessa, but most of them were never able to obtain the education needed for the highest leadership. Much therefore depends on the youngest generation who have passed through the theological college opened after the war. The full course of theological training which is given to selected students lasts eight years. On my last visit to Russia three years ago the results of this could only be guessed. To-day very young men are already holding high posts.

The Abbot of the Patriarchal monastery at Odessa is twenty-five. Father Pimen, the Abbot of the Monastery of St. Sergius at Zagorsk, the most important monastery in Russia, is thirty-four. It is difficult for me to write of Fr. Pimen, for in ten days of intimate companionship he became a close friend of all our party. He must forgive me if I take him as a type of the new kind of leader who is now coming to the front. Tall and distinguished, gay and perceptive, with a quick eye for human realities, he has a contemporary mind and a broad understanding of Christian life as it must be lived to-day. But one can never forget that he sees this world against a background of eternity. In the monastery he has a name for strict discipline. His two chief assistants, Fr. Peter, the Starets (or elder) of the Monastery, and Fr. Tikhon, the bursar, steward and work-master, are monks of the traditional Russian type, men who speak little and pray much. Fr. Peter, a peasant from northern Russia, is nearly eighty; Fr. Tikhon is young and was a lorry driver in Astrakan before he became a monk. Together they make an impressive team.

Monasticism has a special importance in the Eastern Church; the Bishops have to be unmarried and must therefore be appointed from the monks, and not from the parish clergy who are always married. So, unless there are good monks there can not be good Bishops. At one time monasticism ceased almost entirely in the Soviet Union, but now there are over eighty religious houses in Russia, with about 5,000 monks and nuns. About three-quarters of this number are nuns. A certain number of monasteries survived in the western districts which did not become part of the Soviet Union till the second world war; and a few monasteries inside the present Soviet frontiers seem to have kept some semblance of religious life even in the most difficult times. I did not consider it tactful to refer to such subjects but I well remember visiting the monastery of St. Sergius during the war. The ancient buildings were well looked after, but I saw no sign of religious life. If any monks were still living in the precincts, they kept quiet. Ten years later the scene was unrecognisable. The same strange and beautiful buildings were filled with worshippers, the monastery was in full operation and a vigorous theological college occupied one side of the buildings. Chilly emptiness had been replaced by warmth and joy.

The religious houses that we visited all kept the rule of St. Basil, but each had its special atmosphere. One dignified convent at Kiev obviously had rather a high position in society; the nuns seemed to be highly educated, to come from families of some position, and to be well accustomed to receiving visitors. Another convent was lodged in some ramshackle buildings at the other end of the town where visitors were obviously a rarity; the nuns were simple peasant girls speaking the earthy language of the Russian countryside, which sounds so strange in Russian-novel-English, with its "little mothers" and "little pigeons." The convent at Odessa is quite different again; it is full of bustling activity. The nuns operate an efficient flour-mill with modern machinery. They cross themselves as they turn on the switch and then run with sacks to the places where the flour will pour out. The convent bakery supplies communion bread for the diocese. These gay, practical nuns made a delightful impression. Here, as in all the religious houses, one saw very many young faces, but the abbess was aged and simple and had been a nun since she was ten. I have never seen so many radiantly beautiful faces as in the Russian religious houses.

We attended many services and found the churches full, as usual in Russia, but there were far more young people in church than three years ago. The younger married women, the mothers of the coming generation, are now the dominant element in the congregations. One sees more intellectuals in church now but not, I suspect, in proportion to their numbers. On the other hand, the priests now in training seem to be widely representative of Soviet society; rather over half are the children of peasants and manual workers, while the remainder come from the families of office workers and professional people. The Russian intelligentsia were lost to Christianity a hundred years ago or more. Their reconquest has only just begun. We were told, however, that many writers and other intellectuals are now believers and that a substantial number of students come to the priests for baptism after the end of the academic year.

The eucharistic worship of the Orthodox Church appeals equally to all sorts and conditions of men. Simple and learned; puzzled seekers and life-long Christians all find their spiritual food week by week in the "Liturgy." Here the scriptures are read and expounded (there is a revival of preaching in Russia); here word and sacrament meet. It is inconceivable that anything should ever remove these congregational eucharistic services from the centre of Orthodox devotion but other services also draw packed congregations.

Among simple people the various *akathists* are very popular. These are liturgical services of great beauty in which God is specially praised for the mighty works that He has done through the Blessed Virgin Mary or some other saint. At Odessa we attended an *akathist* at seven o'clock in the morning. The service takes well over an hour and there are no seats; but the Cathedral was crowded. And the congregation joined enthusiastically in the singing; that is something new in Orthodoxy. The service takes place early so that people can come to it before going to work. The *akathist* was followed by a Liturgy taking an hour-and-a half, for which a large part of the congregation stayed. At the Monastery of St. Sergius an *akathist* starts every day at five o'clock in the morning and an unbroken chain of prayer goes on till eight o'clock in the evening, as one crowd succeeds another. A great part of these services is carried out by the people themselves without assistance from the monks. A large handwritten service book is held up in front by one of the congregation; those who can get near enough read from this book and the rest join in from memory. Once I went into the church during an interval between two services and found the congregation singing "Lord have mercy" (*gospodi pomilui*) over and over again rather slowly for about twenty minutes. I joined in and felt that these words gathered up every prayer.

The Russian Christians are fervent. How many are they? An unofficial estimate has been made on the basis of the number of candles sold by the Church. It is the custom for worshippers to place lighted candles before the icons of the saints when they go to church. For them candles are a visible symbol of fervent prayer; and they are also a form of free-will offering. The faithful are glad to help the Church by buying candles at four or five times the cost price and in some dioceses three-quarters of the church's revenue comes from this source. It seems safe to assume that in the Soviet Union anyone who goes to church and buys candles regularly is a devout Christian. On this basis it has been calculated that there are between 25 and 30 million devout adult believers in the Russian Orthodox Church. And there are other Christians in the Soviet Union. The Russian Baptist Church, for which I have the greatest admiration, has three million " adherents." There are also many good Christians in the Lutheran Churches of Estonia and Latvia, among the Roman Catholics in Lithuania and certain other western regions, in the national churches of Georgia and Armenia and among the Russian " Old Believers." It would be on the safe side to put the total number of devout adult Christians at 25 million. The population of the Soviet Union is about 200 million, of whom something like a quarter are children under candle-buying age. Another 25 million or so are of Muslim, Jewish or Buddhist origin. The membership of the Communist party is seven million.

Marxist ideology and Christian belief

The real strength of Marxist ideology in Russian minds is as hard to estimate as Christian belief. The leaders of the Communist party are enthusiastic Marxists but some of the rank and file could only be called Marxist on the principle by which all Victorian schoolmasters were considered to be Christians. The young men who join the Party now are patriotic, and no doubt they are keen supporters of the régime's general policy, but they are not greatly interested in the ideology which lies behind. Marxism has long ceased to be a subject which is discussed in ordinary Russian conversations. Nearly all Russians are Socialists. Very few are Communists in the ideological sense.

The Russian Church is athirst for contact with Christians in other countries, and the present policy of the Soviet Government is to encourage this. Much good both for Russia and the West, both in spiritual things and in material things, is likely to come from these contacts. But why does the Russian Communist party allow or even encourage such things? Twenty years ago the Russian Church was cruelly persecuted. To-day the Kremlin stands behind the harsh treatment of the Church in Eastern Germany, to mention no other instances. Even in Russia, atheism is still taught in the schools and is the subject of half-hearted official propaganda among adults. Only last month I bought a book on a Russian railway book-stall about how to conduct atheist propaganda. It was a dull book and it complained that atheist propaganda is uphill work, but it represented one side of official policy. Much has been written about these contradictions. The gist of the matter is this:

> *The Communists believe that religion is false and must ultimately disappear before the advance of scientific materialism; they believe, too, that religion impedes the advance of science and socialism and must therefore be discouraged. But they now know by experience that persecution is usually ineffective; Lenin said that if you hit a nail it only goes deeper into the wood. The Communists know, too, that, under certain circumstances at any rate, religion is a constructive force. Christian homes produce good citizens. The Russian Church is patriotic. The Soviet state relies increasingly on Russian patriotism, and it is very difficult to appeal to Russian patriotism without appealing indirectly to the Russian Church. So in Russia Church and State get on together better than one would expect. In Germany also the Church is patriotic but its patriotism is German, not Russian. So the German Church is suspect to the Russians who pull the strings of the East German puppets. To put the facts in this way points to the difficult question of the relations of nations and nationalisms to the Christian faith. I intend to deal with this in the next issue of* FRONTIER.

VISIBLE UNITY

The following and other foot-of-the-page quotations are from Maurice Villain's biography of the Abbé Couturier (Casterman, Tournai, 1957).

"Visible unity is a necessary consequence of the Incarnation. If the Word of God became visible in humanity in the person of Christ, His visibility ought to perpetuate and extend itself to the whole Body of Christ; in other words, Christ, mysteriously but really, continues and extends Himself by His universalisation in each of the men in whom He lives. The internal law of the mystical Body therefore requires an affirmation of unity in the realm of the visible. If this should not be so—if it were normal for Christians to live in separated groups, you would have to say that matter had conquered love. The essence of love is . . . to make one. If all Christians love Christ, it follows that they should love one another—that is to say that they should all be one as they are each and all one with Christ. . . ."

PAUL ADELINE

Unhappy France

It is France's bitter complaint that other countries misunderstand her Algerian troubles. A good deal of misunderstanding prevails in France, too. Nevertheless it may be useful to try and present, if not clarify, intricacies of a great human tragedy.

Evidence is plentiful, and contradictory. Testimonies, faithful as they may be, are all subjective, partial, incomplete, and seldom agreeing with each other. Legitimate claims conflict, and none is wholly right or wholly wrong. The whole matter appears as a confused tangle of fears, faiths, hatreds, interests—high and base—greatness, pettiness, courage, and plain murder: such a mess that history will most probably never be able to give anything but an artificial and over-simplified account of it. The author, while doing his best to take an objective view, realises that no Frenchman, particularly an African born one, can succeed beyond a point. However, it is worth trying, all the more when the use of foreign language compels one to think slowly and weigh one's words. Let not the reader hope for more than a very unhappy Frenchman's views, set forth without much of a leading thread, and sorely lacking in the once famous French logic.

THE war in Algeria is the most urgent problem, yet it is only part of a more general one. The solidarity between Algeria and France goes far beyond the usual links between a colony and its mother country. We are facing something more complicated than the classic colonial problems, more akin to the South Africa of to-day or the Ireland of yesterday.

This solidarity, denied by our so-called liberals (a much misused phrase which includes soviet-controlled Communists as well as Gandhi-ist Christians), is over-emphasised by our so-called nationals (*les partis nationaux,* including former Vichyites and Nazis), who make plentiful use of the slogan "*L'Algérie c'est la France,*" which, incidentally, was invented by a *libéral* leader in Mendès-France's cabinet. The truth is less simple: Algeria is France, up to a point. Where does this point lie? That is the question which, up to now, nobody has been able to answer. The precise limits where Algeria ceases to be France or, rather, to be French, which is not quite the same thing, vary from day to day and place to place.

It cannot be denied that after a century Algeria has become to a large extent a French province, far-flung and indigenous, yet as truly French as Alsace, from where it drew a fair part of its settlers. This does not apply only to the " European," i.e. non-muslim, population, but to the Muslims who became Algeria-conscious thanks only to French occupation.

Although not a Colonial territory Algeria bears the marks of one, for all her Gallic provincialism. She has almost all the problems of an under-developed country, with the aggravating factor of not being homogeneous in civilisation, language, or religion. And the inequality in living-conditions tends to create resentment among the less privileged section of the Colony, with a defensive counter-reaction of the more privileged classes. There is thus in Algeria an identification of class and race tensions, rendered more absolute and difficult to relieve by the totalitarian character of Islam.

To France, Algeria represents an underprivileged minority, depending for its existence on public support. Since 1946, when Algerians realised more and more the seriousness of their social and economic plight, there has been a growing consciousness in France that colonialism doesn't pay. France does not need Algeria half as much as Algeria needs France. To take a single example, migratory labour to metropolitan France, more than 350,000 strong, is supporting about a quarter of Algeria's Muslim population, while, despite official propaganda, not more than a tenth of France's export trade and industry would be seriously affected by the breaking of economic relations.

In terms of economics, then, the 1954 outbreak and the ensuing war appear as sheer madness on both sides. Algerians have everything to lose in carrying on the war, France almost nothing to risk in putting an end to it. Severing their links would ruin Algeria; preserving them by force *is* ruining France. Hence the " rightist " business circles advocate the granting of full unconditional independence to Algeria, as expounded in Professor Raymond Aron's recent and much discussed book. The trouble is that the whole question of the war is moral rather than economic.

The Algerian war (which, by the way is not legally a war at all—

only a routine police job) has surely broken all previous records in madness. Quite a big proportion of the Algerian nationalists are fighting the French because they were disappointed in their will to become full-fledged French! Generally speaking, both sides are busily at work to destroy just what they are supposed to fight for.

Moreover, there is not one war but three: a civil one, *and* a colonial one, *and* a foreign one. And there are wars within the wars on either side.

The civil war is the outcome of purely French and Algerian causes, social as well as political. In Africa it's in part a conflict of " haves " and " have-nots," in part a conflict of creeds and civilisations, in part a conflict of generations. Loyalties are mixed, and dividing lines as hard to define as in any conflagration or revolution. The confusion is no less in France where strange bed-fellows exist: financial interests at the extreme right find themselves joined with the communist party which stands in theory for immediate Algerian independence, but plays for a continuation of the war so as to increase social tensions through the deterioration of public finances and national economy; Christian groups joining with atheistic left-wing intellectuals to advance a muslim totalitarian state, against the traditional catholic conservatives which join forces with anticlericals in defence of *Algérie française;* former Resistence members hooting de Gaulle and Vichyites applauding him, at a time when neither knew for sure the General's opinion on the Algerian affair. . . .

A colonial war, in which a conquered people rises against its conqueror and fights for freedom, hunger, dignity, women's slavery, national independence, and trachoma. In which clean young officers of good will build schools and shoot hostages. In which the ally is often more despised than the foe, and sometimes more dangerous. . . .

A foreign war, a fight for power, and influence, and oil. A battle in the Cold War, perhaps one of the first skirmishes of World War III. France's faithful western friends and allies, and friendly and neutral Switzerland, all of them helping to arm and finance her enemies, quite as much and even more than the U.S.S.R. ever did. Diplomacy, spying, counter-spying, propaganda, murder and big money. . . .

Oh, for a jolly good old-fashioned imperialist war, for a single-minded crusade, or a plain and honest aggression!

The *Front de Libération Nationale* (FLN), which has practically succeeded in monopolising the rebellion, has never made known its plans for the future of Algeria beyond the negative aspect of independence. There is no way for the Muslim masses who bear the main burden of the war to express their opinion on this point. On the French side there are too many plans and projects.

The aim of any peace-plan is plain enough: to get both Algeria's communities, Muslim and non-Muslim, to live together peacefully in mutual respect and justice. Fair and well. How to do it? The protection and safeguard of all those, Muslims included, who are claiming the rights and accepting the duties of French citizenship, is the key to the problem. The actual solution is at first a technical point, a hard one I ought to say. Whatever be the process eventually used—integration, partition, deportation of population or anything else—it will imply a big dose of sacrifice, to be swallowed mainly by innocent people.

France needs help: not advice

Must France bear alone the weight of this sacrifice? In my opinion it would be a dangerous mistake for her neighbours to let her do so. Chauvinism is already rampant, springing from a sense of frustration and injury. Democratic nations have nothing to gain in the long run by encouraging it.

I don't believe parliamentary democracy to be a part of Revelation. But its growth does correspond to an evolution in the concept of heresy, beginning with the Reformation. Political democracy is essentially based on the right to dissent. Three-quarters of humanity—the great majority in U.N.O.—ignore it, and it is still very weak in parts of Western Europe and the Commonwealth, and North America. The temptation is great for any nation that feels wronged to renounce it and take revenge (all the more so with organisations like U.N.O. founded upon the pretence that every member plays in earnest when everybody knows that most of them are actually permitted or encouraged to cheat).

Half-bled, restless, fearful, uncertain, angry France needs a miracle more than anything else. Short of it she can make use of any kind of tactful and sincere help but *not* of moralising advice. She is not a Christian nation any more but her sins are not worse than the sins of her neighbours. Her punishment could well be theirs too.

D. G. CHRISTOPHERSON

Engineering as a Liberal Education

An address given at the Christian Frontier Luncheon on 11th March, 1958, at Student Movement House.

Broadly speaking one may discern three lines of argument which are commonly employed in the intense propaganda effort which has been devoted during the last few years to persuading people to become scientists and technologists:

(1) in the first place, there is the obvious and purely materialistic argument, that since there are not enough trained people to do the jobs which exist, such people are likely to have a scarcity value and get well-paid, secure, and comfortable jobs. To be fair, however, I think that this side of the matter has not been given undue prominence;

(2) secondly, it is argued that because of the national need for prosperous and progressive industry it is the duty of young people of suitable ability to lend a hand in achieving national solvency in exactly the same way as in former times they might have had a duty to be empire-builders;

(3) finally, and I should say that this is both the most effective and the most interesting argument, technology is advocated on the grounds of the inherent intellectual interest and indeed excitement of the opportunities offered. The great organisations stress their technological achievements, not in terms of the resulting profits, if any, but in terms of the opportunities offered to their employees to be among the pioneers on the frontiers of knowledge and achievement—to take leading parts in an exhilarating, not to say glorious, advance to a new age.

Those concerned with education have always recognised a dual duty. On the one hand, they have to prepare people to do the jobs which have to be done for the welfare of the community, and, on the other hand, they have to try to offer to every student the means to enlarge his personal life, his intellectual horizons—to become, as it were, the ideal man within the limits of his natural gifts. There is always a tendency for public pressure to stress the first of these objectives. Marxists, and perhaps not only Marxists, might take the view that the whole of our system of public education has been built up solely because educated people were needed to turn the wheels of the particular social machine which came into existence in the last century, and has grown ever more complex and dependent on skilled manipulation ever since. But, because public opinion has been on the side of educating a man to do a job, the people actually concerned with education have often tried to restore the balance by placing the emphasis on the ways in which education makes a better human being, with wider horizons, more independent judgement, more appreciation of the incommensurables in life, and not merely with more ability of a specific kind.

Now, having been engaged in education for most of my working life, I have acquired, chameleonlike, a good deal of the colour of my surroundings, and in particular I have come to think that an education designed solely to suit a man for a particular job—and I suppose that most people would think that this is what an education in Technology does—is a rather poor substitute for the real thing, designed as it should be to enlarge the mind, and enlighten the soul. Nevertheless, I do not in the least regret my education as an Engineer, I do not accept the view that it was not in the broadest sense of the term a good education for me, and for very many young people rather like me.

In the first place, I should like to look at one or two of the traditional disciplines representing different aspects of the liberal education, and as an Oxford man it would not be logical of me to start with anything other than Greats, that is to say Classics followed by philosophy and ancient history. There can be no doubt that, even allowing for the fact that in practice Greats are taken only by people of very much above average ability, it has been strikingly successful in producing people who are in every sense educated (including not a few who proved to be quite capable of doing useful jobs as well). I do not think anyone in these days would argue that its success in these directions was due to its concentration on the affairs of Greece and Rome. It was due to the fact that it provided first a rigid intellectual exercise, in which the virtues of precision and order predominated, based on the Classical languages, on material in which the immutable criteria of rightness and wrongness have been laid down, if not by the classical writers themselves at least by many generations of commentators. And that was followed by a study of the fundamental problems of the human situation which in every generation men have thought about, that is to say, the study of philosophy, the love of wisdom itself.

I would like to take as my second example of true education, another very ancient school, the school of medicine: here again the early stages have a firm intellectual foundation in the sciences of physiology and anatomy. I have heard many medical students bewailing the necessity of learning anatomy, and arguing that in these days of X-rays and trace elements, to learn anatomy is like learning the map of England off by heart; I have also heard doctors announce that whatever anatomy they once knew had long since passed from them. But the medical examiners have always refused to dispense with anatomy and I have not much doubt they are right. The anatomy is there, partly to provide an underlying familiarity with the body which is not less real when it becomes subsconscious, but also to provide the rigorous mental exercise without which no educational process is worth much.

After the intellectual foundation, the human application. After the anatomy, the clinical work in the wards. I suppose that few activities would seem superficially more dissimilar than, on the one hand, the scholar wrestling with the subtleties of Kant or Descartes, and, on the other, the house-surgeon facing up to the crisis of the Casualty Department. Fundamentally they do not differ. In both cases the intellectual foundation should have given the man a trained mind. What remains is to point out to him, whether in the most academic of treatises, or in the most immediate of situations, the purpose for which the mind can be used.

Now how far can it be argued that an education in technology, as we know it to-day, fits in with this traditional pattern? Some will recall a remarkable passage by the Vice-Chancellor of the Queen's University, Belfast, in which he is addressing himself to the problem of what curriculum should replace Greats as the liberal education of the future; after some hesitation he decides in favour of a course in *Brewing*. This above all others, while certainly not lacking a firm intellectual foundation in the sciences biology, chemistry, mathematics—in the later stages must draw on so wide a range of human knowledge: economics, psychology, even the Fine Arts, Music and Architecture, that to encompass them all must call for a man of altogether exceptional power and breadth of vision.

Now it may be that Sir Eric Ashby had his tongue a certain distance in his cheek in this passage—though this is a very unsafe thing to assume of any Vice-Chancellor. In any case I think it would be unwise to pursue the subject of brewing, with the production side of which I am very imperfectly acquainted. Instead I would prefer to turn for a few minutes to my own field, the field of engineering, particularly Mechanical Engineering, and try to summarise exactly what it is we try in our education to do.

In the early stages we have, of course, the scientific, mathematical substructure, which is very much like what is done by students of pure science, except that perhaps we cannot afford to specialise to quite the same extent. When this has been mastered—and I do not think that anyone need doubt that to do so requires a pretty fierce intellectual discipline—then in the time that remains we must do what we can to introduce those parts of the profession of Engineering which are not essentially scientific. Broadly speaking there are three things which engineers do for which science by itself is not sufficient.

An Opportunity to Serve

In the first place, and I put this first because it is often forgotten, he may be a designer. It might be thought that engineering design is a mere matter of the application of appropriate scientific formula, but a design produced in this way would be about as much like a real design as the literary effusions recently produced automatically by electronic devices are like real love-letters. The real designer must draw on resources of instinct and experience very like those drawn on by other artists, though he will draw on science for his inspiration, in the same way as the artist draws on nature.

In the second place, the engineer may have responsibilities in connection with organisation and management. So far, not very much is done in the Universities in training people for this kind of work, but we do try to ensure that they have enough acquaintance with the way in which industrial organisations work to appreciate that the problems of management are in essence human problems for the solution of which sympathy and understanding are the essential qualities. We have to remember also that no engineer is professionally qualified until he has at least some experience in industry and has seen something of the problems of what is called " industrial relations," often from both sides of the fence. The experience which the young engineer gets in his first year or two in industry may be not very different, as a means of forming character, from that which the young doctor gets in walking the wards.

Finally, in these days, the Engineer may be called to take a great many decisions which, although they are primarily technological, have a great many consequences and must be based on a great many considerations, outside the field of Engineering. In some fields, such as, for example, automation, the social consequences of what is done are obvious and immediate, but in many cases real insight and forethought are required if the benefits of technological advance are to be reaped. It may well be that we have been too slow to realise our responsibility in training people to make such judgements sensibly, and that we still do too little to open their minds to the implications of the problems that they will have to face.

All these extra-scientific processes in Engineering—the creative struggle towards originality in design, the attempt to place on a rational and humane footing the complicated relations between employer and employee in modern industry, the endeavour to make the broader judgements which come up from day to day in a balanced and far-sighted way—are in themselves profoundly educative processes, all the time compelling men to think not only about the specific material of their occupation, but about the place of their occupation in society, and the purposes of society itself.

I conclude where I began, with the reasons why a young man might be persuaded to make a career in technology. It is true that it offers an opportunity to serve the community in a practical and useful way. It is true also that it offers the immensely stimulating opportunity of being a pioneer and contributing something, however little, to the endless search for freedom from poverty and the restrictions imposed by poverty. But these are not the most vital reasons. The really vital reason is that, for a long time now, we have been engaged in making a world in which many of the crucial judgements have to be taken, and are taken, by technologists. What matters most is that the people who take these judgements should be not only competent but also wise, not only intelligent but also humble, not only original but also sympathetic. It should be our aim, kept constantly in mind, that our education should be a source of all these qualities—wisdom, humility, and sympathy—as well as the others, and that our students should find their way to key positions in the contemporary world in which these qualities can have the most decisive effect.

TOM BURNS

Social Science and Social Health

I AM not going to pretend that the social sciences are a homogeneous or even an integrated group of disciplines, or that they all direct their activities explicitly or implicitly towards the remedy of human frailty or error. Nevertheless, I maintain that there are what I will call " therapeutic " purposes embodied in sociology, psychology, economics, and perhaps anthropology.

This is most clear in the case of the first established social science—economics. From the beginning, the declared purposes of studying a country's economy was to cure its ills, to build up its resistance to disease, accident, and senile decay, and to disinfect plague spots. And the elaboration of economic theory (so it seems to me as an outsider) is very largely a development of a kind of imaginary social system capable of having the diseases that economists diagnose. Poor people, in the last century, were visible in rather obtrusively large numbers and in distressing conditions. The adaptation of Malthusian doctrines by Ricardo, and Lassalle's iron law of wages, presumed an economy in which such painful features were a part of the natural order. It was a hundred years before economists came to view extremes of poverty as a pathological feature of a society's economy, and thus conceivably remediable.

A great deal, obviously, depends on what your notion of health is. Even so far as our own bodily health is concerned, what we regard as a healthy condition varies a good deal from society to society, from generation to generation, from person to person, and from age to age. We, and our doctors, judge health according to accepted ideas. The only objective criterion is the absence of a certain number of recognisable signs of disease; and if these signs cannot be seen and recognised as symptoms of ill health, then a person is considered healthy. Odd pains, occasional incapacity, a lower expectation of life than we have now, all these were formerly taken for granted.

It was the same in the nineteenth century with large scale poverty. Economic health, or stability, was regarded as the outcome of the operation of an unhampered market system. Disturbance—the odd pains, occasional incapacity, the extinction of some concerns and some people's livelihood—did occur; but this was part and parcel of the working of the economy, of the physiology of welfare, and if the economy were *fundamentally* healthy—e.g. if the price mechanism were operating freely—then balance would automatically be restored. Then came the change. As Professor Peacock has said:

> Not the least of . . . the many reasons why Keynes and those who have subsequently developed his famous theory of income and employment, have dominated post-war economics . . . is their observation, confirmed by common experience, that economic stability will not be realised automatically by the market system. Accordingly, a country which tries to maintain full employment without inflation must take offsetting steps, for example by reducing government expenditure or raising taxes when inflation is expected, and by cutting taxes or raising expenditure when a slump is expected.

We had inflationary periods before Keynes' generation. Of course there were slumps. They were unpleasant and painful, but "unavoidable." They were "unavoidable" because there were no apparent remedies; and because they were "unavoidable" they were built into the conception of what a healthy economy was.

It is no accident that Keynes' major work followed closely upon the worst slump in the history of capitalist economies. At last the calamity was seen to be unbearable, and what we may call "the level of tolerable pain" was altered. After the great slump the social scientists began to diagnose slumps as pathological, and a remedy was sought. It is the bigger wars which produce such ideas as a Concert of Europe and a World Government, a world depression which produces Keynesian economics, the decline and fall of colonial empires which produce interest in race relations.

In general terms, one can distinguish two kinds of view of what constitutes social health, and of what constitutes the tolerable level of pain. Clearly, a pretty broad gulf separates those who think that booms and slumps are bad things, but that they can be controlled and the economy kept stable and healthy by government action, from those who think the whole system of the capitalist economy is wrong and inflicts intolerable wrongs and hardships on the majority of people.

There is a split, that is to say, between conservative, conformist theory and therapy, and radical, non-conformist theory and therapy. This is well shown in psycho-analytic theory, which is most decisively directed towards therapeutic ends, but which is also, by implication, a social philosophy.

Herbert Marcuse writes in his recent study:

> According to Freud the history of man is the history of his repression. Culture constrains not only his social but his biological existence, not only parts of the human being but his instinctual structure itself. However, such constraint is the very precondition of progress. Civilisation begins when man learns to give up momentary, uncertain and destructive pleasure for delayed, restrained, but (relatively) assured pleasure. The human being has become an organised ego. It strives for " what is useful " and what can be obtained without damage to itself and its vital environment, . . . develops the function of reason; learns to test the reality, to distinguish between good and bad, true and false, useful and harmful. . . . The scope of men's desires and the instrumentalities for their gratifications are thus immeasurably increased. . . . However, neither his desires nor his alteration of reality are henceforth his own: they are now " organised " by his society.

This basic thesis has been developed into an extraordinarily powerful theory which comprehends in its explanations the whole of man's existence and conduct. Progressively, throughout life, the human being meets further and further systematisations before which he is compelled to succumb: he rebels, and then again is forced to submit. And this domination, in our society, becomes increasingly impersonal, objective, universal, and increasingly rational, effective, productive . . . until eventually, and with increasing effect as civilisation advances technically, the individual instincts are controlled through the social use of his labour. All, then, " work for a system they do not control, . . . an independent power to which individuals must submit if they want to live." . . .

An extreme example of this is an army, with no chance of victory, but which keeps on fighting merely because it is the soldier's job to fight.

What is regarded on this theory as " intolerable " is an enormously large range of human experience. Virtually the whole of civilised life as we know it is treated as pathological, or pathogenic. Furthermore, the theory is self-consistent and can be applied to a very wide range of human situations in our society.

Its therapeutic value lies in the ability to contrast a virtually unchallengeable account of the primordial experiences of childhood, to which no derived criteria of good, bad, right, wrong, can apply, with the anxieties, guilt and confusion which lie in the current experience of the mature individual.

By contrast, the revisionists, as Marcuse calls them—Eric Fromm, Karen Horney, and Harry Stack Sullivan—start from a set of beliefs about superior and inferior kinds of conduct and relationships and values, which is derived from a desire to support a particular social system.

Thus Clara Thompson writes:

> One cannot become a human being except through cultural experience. Society creates new needs in people. Some of the new needs lead in a constructive direction and stimulate further development. Of such a nature are the ideas of justice, equality and co-operation. Some of the new needs lead in a destructive direction and are not good for man. Wholesale competitiveness and the ruthless exploitation of the helpless are examples of destructive products of culture.

So some bits of the human situation are O.K., although others are not, and the ordinary reader will agree wholeheartedly that these others include " wholesale " competitiveness (competition " within limits " being O.K.?) and " ruthless " exploitation of the " helpless." Here are the beginnings of a conformist psychology, a set of criteria grounded in general disapprovals voiced in the daily press—statements with which everybody can agree. The area of normality, of the healthy, is enormous. In fact, the situation of man in society is basically healthy. " The basic direction of the organism is forward." (Sullivan). Expressions of personality are to fit and sustain perfectly the socially desired pattern of behaviour and thought. Sullivan again writes:

> The person who believes that he has voluntarily cut loose from his earlier moorings and has by choice accepted new dogmata in which he has diligently indoctrinated himself, is quite certain to be a person who has suffered great insecurity. He is often a person whose self-organisation is derogatory and hateful. The new movement he has joined gives him group support for the expression of ancient personal hostilities that are now directed against the group from which he has come. The new ideology rationalises destructive activity to such effect that it seems almost, if not quite, constructive.

In other words, the critic of the social and political order is by definition pathological.

The differences between conservative and radical are such that each is a pathological aspect of society for the other. For the Freudian, the conformist analyst is a particularly revealing feature of the repressive system of civilisation. For the neo-Freudian, the social philosophy and much of the analytic theory of Freud is symptomatic of the marked rejection of the society and the world in which he was born, characteristic of the insecure, the marginal man, of whom the Jew is a representative figure.

There is not usually much disagreement about the extent and weight of the pressure of social control on us. The disagreement—usually tacit—is about what is tolerable. Sociologists roughly contemporary with Freud—Durkheim, Tönnies, Weber—shared his view of the psychic destructiveness of modern society. Weber, for example, seems to identify what the Freudians term " alienated work " as bureaucratisation, a process which applies to business, industry, entertainment, and to organised religion, as much as to government. " The great question," he wrote towards the end of his life, " is therefore, not how we can promote and hasten (the development of bureaucratic order) but what we can oppose to this machinery in order to keep a portion of mankind free from this parcelling-out of the soul, from this supreme mastery of the bureaucratic way of life."

More recently, the same theme has been resumed by a few sociologists in America. David Riesman's *The Lonely Crowd* exploited the idea of " alienation " in terms of later developments of the mass society than Freud knew. Wright Mills' *White Collar* and W. L. Whyte's *Organisation Man* have pursued the same theme. But such books, though much more widely read than almost any other contemporary sociological writings, are against the main stream of contemporary sociology. Since the 'twenties, sociology in this country and in America has become more conformist, less radical. As with psychoanalysis, there is a more than coincidental relation between this development and an increase in the academic respectability of sociological studies. This respectability comes from the promise which these sciences seem to hold out of practical service in the solution of some of the major problems confronting the established institutions of society—the prevention of crime, the control of labour, the improvement of performance in industry and the armed forces, the control of politically subversive groups.

In a large number of cases, research has been directed towards finding reasons why people violate the codes of conduct, regarded by the majority of members of a community, or by its most powerful members, as necessary to preserve it. The classic Hawthorne studies were directed towards finding out why workers did not work harder than they did. In studies of housing estates, social scientists are investigating how tenants get along together, whether they improve their ways and standards of conduct in comparison with what went on in their former slums, how they adapt to their new environment, how they might become good citizens.

It has been suggested that much of this activity is the outcome of the predeliction for structure-theory which runs through the social sciences. There is a preference for a stable, visible image such as a structure, an anatomy, rather than for a set of terms which will present the experience of humanity as a physiological process, a succession of events in time, organised in terms of dynamic change. Because of this it is suggested that the social scientist will inevitably think in terms of reducing disturbance to the prevailing order, of maintaining equilibrium, of reinforcing the mechanisms of control. It seems more likely, however, that, in this case, as in the others I have cited, theory has followed therapeutic practice.

Social scientists, along with the rest of us, have succumbed to the prevailing notion that the highest value of the social order lies in "keeping things going," in making institutions work efficiently. The current adulation accorded to technological advances is most striking evidence of this subordination of personal values to social systems.

A great deal of conscientious and honest effort, and much intelligence and technical skill, is being put into social research and theorising of this conformist kind. The results, in terms of improved managerial skills and insight, in terms of improved competence in social administration, in terms of the technical equipment of the administrator, are already considerable. It is increasingly clear, however, that by following this direction, social scientists are re-enacting the *trahison des clercs*, performing, with fresh scenery and on a new stage, the perpetual betrayal of society by the intellectuals. The task of radical criticism of social conduct and institutions, and of the values and beliefs which support them, goes by default to Parisian café philosophers and, heaven help us, our angry young men.

LONELY OLD PEOPLE

At the May FRONTIER luncheon Major Richard Carr-Gomm described a scheme he had started to help old people in Bermondsey.

The Major began this experiment by buying a slum tenement house with six rooms: one for a kitchen, another for a housekeeper, and four for old people (one each). The front door was kept unlocked and the neighbours and relations were urged to come in and help. Several houses are now being run in this way.

Before starting this scheme, the Major invited all the neighbours to come and hear his plans. He then asked for their help, both in gifts of furniture, and in visiting the old folk.

The people responded, but were shy of appearing to be kind. They brought furniture—always after dark. Teddy Boys came to help on building jobs.

The National Assistance Board made up the old people's pensions to £4 a week. They paid £3 5s. 0d. a week, all told, which left them with 15s. pocket money. The actual cost of buying the houses had to be met either by the Council, or by private gifts. He was now extending the work to Macclesfield and Brighton. He thought that, if only people could be brought to realise their own personal responsibility to their neighbours, old people's houses of this kind might be opened all over the country.

E. W. HEATON

Reading and Revolution

A sermon preached in Salisbury Cathedral in connection with its 700th anniversary, to students and teachers of the Institute of Education of Bristol University.

"I would rather speak five words with my mind, in order to instruct others, than ten thousand words in a tongue."—I Corinthians 14:19.

The members of the teaching profession are usually thought of as being among the more stable elements in the community, whereas a moment's reflection will suggest that in reality they are revolutionary agents. Their bottles of ink in the long run are more explosive than Molotov cocktails and their sticks of chalk have had more impact on the world than all the sticks of dynamite which have ever been detonated. If you are not in the habit of thinking of yourselves as revolutionaries, I wish to suggest with respect that it is high time you woke up to the facts, for if you are handling dynamite daily it is just as well to know.

Nobody without blinkers can doubt that we are in the middle of a revolution of unprecedented dimensions—intellectual, psychological, technological and social—and whichever way you think of it you are brought back to its origin in the discovery, dissemination and application of knowledge. The snug little world in which this House of God was built and consecrated 700 years ago has unmistakably collapsed about our ears. However, the Cathedral itself still stands, not as a symbol of the medieval world but of the imperishable Gospel. That is the reality it represents; the society which built it has gone for good.

I am not saying simply and platitudinously that times have changed; I am suggesting that the medieval and ancient worlds have been demolished and that men of learning and science, teachers and students, have throughout acted as the demolition squad. The paradoxical thing is that education, the force behind the revolution, was born and grew up within the life of the Christian Church and yet the Church is one of the more obvious casualties of its staggering advance. I am not thinking of the fact that universities, colleges and schools are now, for the most part, independent of church patronage and control. In the total situation that is a minor and inevitable development which it is sheer folly for the Church not to accept. No, I don't mean simply that the Church has become incapable of holding its old position in education. I mean that the Church has become incapable of holding the allegiance of the overwhelming majority of men in the modern world. That is why some Christian people look back with nostalgic regret to the world of 700 years ago, and it is why you can find ecclesiastical spokesmen engaged in caning the twentieth century as though it were some naughty child. There is no future in that kind of thing. So far from being a naughty child, the modern world has attained an intellectual maturity undreamed of 700 years ago.

There never has been a period before this when the word "God" meant so little to the overwhelming majority in the Western World. The change is so momentous that it cannot be ascribed to any degeneration in human nature, or to any change in human hearts. Modern man hasn't simply gone off the rails; he just isn't travelling our way at all. God is not repudiated; He is a subject which just doesn't arise. But this does not mean that He has ceased to be active; nor does it mean that human beings, however dimly and incoherently, have ceased to respond to His prompting. If God is the God of truth the new knowledge which is shattering the old world and battering the old Church is something in which He rejoices, even though many who teach it and learn it do not know His name. If the twentieth century has forgotten the sovereignty of God, it has not forgotten the sovereignty of truth and it will not listen to what the Church has to say about God, until it is convinced that the Church cares passionately about truth. And more than this: it will not listen to what the Church has to say about *anything*, until it is persuaded that the Church cares so passionately about its message that it is doing its level best to make itself understood.

The Church has not grown up with the modern world and has not yet seriously come to terms with the way it lives, and thinks and talks. But on the other hand the Church cannot be said to be withdrawn from the modern world so long as its members are to be found at the vital point where each new generation grows to maturity—that is to say, in our schools. Christian teachers are inevitably much more in the front line, more clearly the shock troops of the Church Militant, than the clergy; and their opportunities and responsibilities are formidable. By Christian teachers, I mean teachers who are Christians and not only those whose subject is religious knowledge, and I make no distinction between church-schools and the schools which the ecclesiastically-minded sometimes cravenly and mistakenly say the Church has "lost." Wherever Christian teachers are to be found, there is the Church; and whatever the subject being taught, there is the opportunity for bearing witness to the Truth.

There is no subject under the sun, unless it be a bloodless discipline like mathematics, which does not from time to time raise clear moral and spiritual issues in the minds of the young. The test of the Christian teacher is whether he or she welcomes such awkward questions and tries to answer them honestly. It's no good referring school children to their vicar or minister; the odds are that they don't have one, and in any case he's got enough on his plate without doing bits of your job. For it *is* your job, whether you teach geography or what I believe is now called P.E. The Christian discussions I remember most vividly from my own schooldays took place in the changing room of the gym. You must be prepared to answer every question you are asked and you must answer it with scrupulous honesty and in terms which you believe the questioner will understand. If you don't understand how the minds of the young work, there is no hope that anybody does. It is your heavy responsibility to introduce the mind of the child to the mind of Christ. "I would rather speak five words with my mind in order to instruct others, than ten thousand words in a tongue." It's no good simply handing out a slab of unintelligible doctrine and saying that this is what the Church thinks; *you* are the Church and *you've* got to think. It doesn't matter if what you think seems meagre—a mere five words—if only you think them profoundly and honestly—with your mind. But take warning. Thinking Christians always arouse suspicion among the orthodox. The timid will tell you that you are throwing out the baby with the bath water; such people appear not to have noticed that the baby is in danger of drowning in the bath.

You know the mind of the next generation. You are at the vital point where the mind of Christ can be communicated in terms which make sense. If you are Christian teachers you cannot evade the responsibility of being the teaching Church. And this means that you must learn to stand on your own theological feet; you must equip yourselves to think about God and His Christ.

It's no good pretending that the odd scraps you remember from Sunday school and confirmation, the snippets you pick up by listening to sermons, and the general religious bric-à-brac of the average church-goer, are good enough to serve your purpose. To go into the teaching profession with that kind of equipment is like adventuring out on the high seas hoping that half-a-dozen match boxes will keep you afloat. At whatever level you are working, 80 per cent of your job is teaching people to read. Ask yourself sometime for what purpose? Apply that insight to yourself. Seven hundred years ago, when this Cathedral was built, very few people could read; they had to make do with primitive methods like visual aids, of which you can see splendid specimens in the Chapter House. The spread of reading has been one of the main forces of the revolution which has changed, and is changing, all our lives and our ways of thinking. Reading could and must become one of the revolutionary forces in the life of the Church. It is fantastic that literate laymen still look to be spoon-fed by the clergy in a way which might suggest that printing had never been invented. If you are or intend to become a Christian teacher, you must get down to reading Christian books and using your brains in the service of God:

To whom, as is most justly due, be ascribed all majesty, might, dominion and power henceforth and for ever.

"Truth is not apprehended except by a heart prepared to receive it." (The Abbé Couturier.)

Frontier Chronicle

Edited by MARK GIBBS

IN TRIBULATION

There is now an almost intolerable tension between our fellow-Christians in Eastern Germany and their government. Such is the only possible conclusion from a mass of evidence which has recently become available. The position is probably worse than that before 1953, when a reasonable agreement was at last reached between the Churches and the Soviet Zone authorities.

The main attacks by the State have followed two familiar lines—an attempt to discredit both Protestant and Roman Catholic church leaders, in particular Bishop Dibelius of Berlin, and a relentless pressure on the young people. The pretext for press attacks on leading churchmen has been their alleged approval of N.A.T.O., and the nuclear rearmament of Western Germany. The State claims that the agreement to appoint chaplains for the West German armed forces is proof of this " holy alliance between the atom Bishop and the atom Chancellor " (to quote the East Zone *Berliner Zeitung*).

Propaganda against these church leaders reached its height recently, when the Protestant Churches in Germany held their joint Synod in East and West Berlin. The main subject to be discussed, " Church and Education," particularly displeased the authorities, and the Synod were subjected to a hysterical torrent of abuse and to an unpleasant demonstration of rowdies in East Berlin. For instance, in *Neues Deutschland* Dr. Dibelius, who for months now has been unable to visit anywhere in the German Democratic Republic (the East Zone), was described as an " anti-semitic atomic arms politician . . . who reigns as a Protestant N.A.T.O. Pope."

More permanent in its effects is the government's persistent pressure on the Church's youth. After the extraordinary success of the *Kirchentag* (Church Congress) of 1954, which was held at Leipzig in the East Zone, the State authorities inaugurated an annual *Jugendweihe* or Youth Dedication Oath, which church people suspected was from the start designed to take the place of Confirmation—though officially the government has denied this. Here the Churches, both Roman Catholic and Protestant, made an uncompromising stand, and Bishop Dibelius—never a very flexible man—insisted from the start: Either Confirmation or *Jugendweihe,* not both. And in 1956 and 1957 the number of children taking the *Jugendweihe* were only some 5-8 per cent. of their age-group.

This year things are different. The government has ordered that the *Jugendweihe* shall be compulsory; and a lengthy preparatory course has been efficiently organised, with a more aggressively Marxist and anti-Christian syllabus. Bishop Dibelius reported that the ceremony itself may include an anthem with the words " There is no Supreme Being which can ever bring salvation to man." Parents are being told, " If your children do not take the *Jugendweihe* they cannot proceed to secondary school, or university, or professional career; and your own job and promotion will be seriously prejudiced." Here is the cruel alternative now facing thousands of fourteen-year-olds and their parents: " Either disobey your bishop or abandon all hope of a good job in the future." In these circumstances, as Bishop Dibelius said at the Synod: " It is surely a miracle that there are any families at all which still stand up to this concentrated pressure," and it is not surprising that Bishop Jänicke of Saxony has asked his Synod to find some way of enabling young people who have been forced to take the *Jugendweihe* to continue in church membership.

Voluntary religious instruction in schools has been made more and more difficult to organise, licences to repair church buildings are now almost unobtainable, teachers may lose their jobs unless they are prepared to renounce their church membership. (There are special local offices where you may obtain certificate of disaffiliation, and the *Manchester Guardian* reported recently that these are already compulsory for officers in the armed forces, party officials, and *students in teacher training colleges.*) Church papers are only obtainable through the post, so that it is clear who subscribes to them, and the supply of paper for them is meagre and irregular. And at least two dozen pastors are in prison for various alleged offences.

Dr. G. K. A. Bell, making his last speech as Bishop of Chichester in the House of Lords, used the opportunity to urge Christian people to note the seriousness of the position in Eastern Germany. But his fine speech seems to have aroused considerably more interest in Germany than in Britain.

EAST & WEST CHRISTIANS IN WARSAW

In contrast to the tense position in Eastern Germany, relations between Church and State in Poland have been much better, at least since October, 1956. The Roman Catholic Church, under its wise and brilliant leader Cardinal Wyszinski, has retained much of its hold on the people and on education; and there is evidence, even in official publications, that the government will permit the co-operation of non-Marxist socialists in the fashioning of modern Poland.

The recent opening of the Protestant Trinity Church in Warsaw provided welcome evidence of these friendly relations. A distinguished circular building, it was very seriously damaged in September, 1939. For some time after 1945 it was requisitioned by the authorities, for use eventually as a library or a museum. In 1956 it was formally handed back to the Lutheran Church, and after restoration it was formally rededicated on May 22nd last. The Burgomaster of Warsaw was one of the guests of honour at an official banquet in the Hotel Bristol (which was German Staff headquarters 1939-45), and the Minister of Culture himself held a reception for leading delegates. These included a unique assembly of foreign church dignitaries and even a few laymen, including Dr. von Thadden-Trieglaff, President of the German *Kirchentag*. Representatives came from such different states as Czechoslovakia, the U.S.A., both East and West Germany, France, Denmark, and the Estonian and Latvian Soviet Republics. Bishop Lilje, of Hanover, who himself suffered under the Gestapo during the last war, presided over the dedication ceremony; and sermons were preached by Bishop Clark Fry, of New York, and Dr. Hellstern, of Zurich.

This was also a notable ecumenical occasion for Poland herself. A delegation from the World Council of Churches, headed by Dr. Visser 't Hooft, received an enthusiastic welcome after a remarkably free and unsupervised journey by car through Czechoslovakia and Western Poland; and Old Catholics, Lutherans, Reformed, and members of other Protestant denominations joined willingly in the ceremonies and open meetings held during the week-end.

CHRISTIAN EDUCATION IN VIRGINIA?

It is understandable that the integration of schools in the southern States of America should produce bitter and hard reactions among political leaders. It is less understandable that some church-people should be equally defiant. There have even been rumours about plans to close all public schools, leaving the Negroes with no schools, while the whites are accommodated in new private schools to be opened in church buildings.

In Prince Edward county, Virginia, such fantastic ideas seem to be taken seriously. The *Christian Century* has reported that when integration is ordered all the twenty public schools there will be closed. Tuition-free private schools for the 1,600 white students will be opened in the buildings of ten or twelve churches; *and no provision at all will be made for the* 1,800 *Negro students of the district.* Of the county's sixty-six white teachers, sixty-five have agreed to join this plan; 200,000 dollars has been pledged for expenses; Baptist, Methodist, Presbyterian and Episcopal churches have agreed to lend their buildings free of charge, and church kitchens will be used as improvised laboratories. The *Christian Century* has commented, "Organisers of the 'Virginia plan for the south' admit that they cannot see how the arrangement would be carried after the first year. Stunned American Christians will wonder how it ever could have been carried to the first year. What sickness is it that could set our fellows so to flouting their gospel, reversing their national history, terribly cheating their children, in order to have their own way?"

METHODIST PEACE-BUILDERS

Methodists in Britain have for several years led the way in providing clubs where students from overseas can find a friendly welcome and help for their problems over lodgings, holidays, and the like. 14, Eaton Crescent, Bristol, 8, is the newest of the seven Methodist International Houses. A fully furnished hotel was bought in 1956 by Bristol Methodists and, under the wardenship of Mrs. E. M. L. Holway, houses twenty-six university students. In residence this term are students from British Guiana, Ceylon, Gambia, Ghana, Hungary, India, Kenya, Nigeria, Uganda and Zanzibar. About one-third are from English homes. Students from thirty countries have lived at M.I.H., Bristol, since its opening. It has been a home for Christians of all denominations, Buddhists, Hindus, Muslims and Jews. "Many times," said a visiting headmaster from British Guiana, "men have returned to Guiana embittered by the treatment they have received in England. They have gained political power, and because of their anti-British attitude have brought about critical conditions in the politics of the country. Had they lived in this House their thinking would have been different. When I return I shall introduce a compulsory project among my senior pupils whereby they shall correspond with young students of many other countries, learn their culture, their ways of thinking and living, and present it to the rest of the school. So I hope to do my part in the work which you have begun in building peace between the nations."

ROWLAND GOODWIN.

CHRISTIAN MISREPRESENTATION IN FINLAND AND ELSWHERE

Lutherans and Orthodox have lived side by side in Finland for many hundreds of years without understanding each other, or, for the most part, even trying to understand each other. Now this is beginning to change. While I was in Finland a meeting took place between members of the two churches at which they discussed their mutual misrepresentations with open friendliness. Each side listened quietly to the other's complaints, and at the end both agreed to circulate an account of their proceedings to all parishes in Finland and to take up the question with the Ministry of Education. The Orthodox in particular considered that their teaching was misrepresented in Lutheran books and still more in current Finnish textbooks of history and geography. This was accepted, and it was agreed that in general each church ought to be described in terms of its own understanding of itself. This admirable Finnish initiative might well be imitated elsewhere.

J. W. L.

THE CAMBRIDGE SEVENTY

The "Cambridge Seven," a team of missionaries headed by C. T. Studd which went out to China in 1885, have become a legend in missionary history. Not so many people have noticed the Cambridge Seventy, a group which was started in March 1955 by the C.I.C.C.U., the Conservative Evangelical student society at Cambridge University. As a result of many special prayer-meetings and a good deal of efficient publicity no fewer than sixty-six C.I.C.C.U. members of 1955 have now volunteered to go overseas under this scheme; and the Union confidently states that the number will be completed soon. The first of the seventy to go out was also the first to return, as his school in Egypt was sold to the Government. He has, however, gone abroad again —this time to Ghana.

A ROMAN CATHOLIC AFRICA CENTRE

Roman Catholics have decided to establish in London a special Catholic Africa Centre. At a recent conference held by the Africa Committee of the Sword of the Spirit movement the main purposes of the new centre were outlined. It will serve as an information centre for the work of the Roman Church in Africa, will maintain special contact with visitors coming from Africa to England, and will recruit lay Roman Catholics for all kinds of work in Africa. It will hope to provide background courses, perhaps rather like those of *Overseas Service,* for lay Catholics who are going out to jobs in Africa. The centre will also recruit lay helpers for missions, will arrange some study groups and conferences, concerned not only with religious but also with political problems, and will try to encourage special interests in African affairs among school and university students.

ST. JULIAN'S COMMUNITY IN AFRICA

A new branch of St. Julian's Community has been successfully established in Kenya, near Nairobi. Owing to some misunderstanding, and opposition by the more vocal European residents in Kenya, it took eight months after the arrival of the four Community members sent out to start it before permission was finally given for the purchase and use of the property for such a purpose.

It is hoped that the beautiful house and lovely surroundings may be used as a place where people of any religion, race, or occupation, can come away and so as to speak, take a deep breath, in the middle of the very demanding and busy life that most people in Kenya seem to live. The house has a small but good library, and a separate chapel; and it is run so that guests can be really quiet if they wish, but not if they do not.

It is also hoped that it may become a meeting place for all kinds of people of different races, where thoughts and ideas can be discussed in an informal and friendly atmosphere. There are at present few, if any other, such places in Kenya where people can stay.

As in England the members of the Community do the work of the House, and also try to be available for meeting the people who come, and arrange study groups, etc. One group came to study economics, another to study the Bible. One or two came to discuss educational policies. The Chaplains of the Colony have held their annual retreat at the House—the Capricorn Society met here—some of the students of Makerere came as a work party to build the chapel, and spent a week doing this. More and more people are beginning to know about us, and the house is being used for quiet holidays, as a place where engaged couples can meet, as a convalescent home, and as a place where people can escape from Nairobi for a day or two. A few Africans have been for a quiet holiday; but it is a new idea for most of them as yet. Visitors have come from Uganda, the Sudan, and Tanganyika as well as from Kenya.

Politically the next few years in Kenya are certain to be very unquiet; and we hope that St. Julian's may become a place of refreshment for those engaged in the exhausting political life of Kenya.

It is hoped that as the Kenya St. Julian's gets into its stride income will be able to meet expenditure, but there has not yet been time to prove this. It is also clear that a fund will be needed to help those who wish to come but cannot afford it. This fund has already been started, but it needs augmenting quite considerably.

To start this house in Kenya was a venture of faith. The capital was borrowed from the bank and from friends. Support has been generous, but a further £15,000 is needed, some of it urgently. (Cheques should be sent to Miss Margaret Potts, St. Julian's, Coolham, Horsham.—Ed. *Frontier.*) DOROTHY ALTON.

THE CHURCHES ACT TOGETHER

It was an exciting experience to travel up and down Britain during the third week of May last. From Birkenhead to Perth, from Kensington to Hull, Christian people were busy, not with their local activities or with annual conferences and meetings, but with a combined operation of the churches in this country—Christian Aid Week.

One-and-a-half million gift envelopes were distributed, half a million lapel flags, 50,000 posters of various sizes, 40,000 window stickers, and lesser quantities of other items. During the Week over 5,000 photographs were on display in different parts of the country. The total financial result may reach to around £100,000 judging by returns so far received.

In London, people passed through a replica of a refugee hut outside St. Martin-in-the-Fields at the rate of 3,000 a day; and such was the demand for seats at film-showings in the Dick Sheppard Memorial Room beneath the forecourt, that Inter-Church Aid films were being screened continuously nine hours a day without a break. Between 12th and 22nd May some 30,000 visitors walked through the hut and gave over £2,000.

Major efforts in many of the larger towns involved thousands of voluntary workers. In Coventry, where 1,500 volunteers were used for a house-to-house collection yielding over £3,000, a colour film of the city's Christian Aid Week was made by the man who is filming the rebuilding of Coventry Cathedral. In addition to daily broadcast talks by the British director of Inter-Church Aid, Miss Janet Lacey, there were television programmes on both B.B.C. and I.T.V., a B.B.C. Network Three report on Christian Aid Week and a discussion on the Overseas programme. The *News Chronicle* and the *Daily Telegraph* both commended the appeal to their readers in short leading articles, the mass-circulation magazine, *Illustrated,* published a double-page feature during the Week, and *The Times* carried a display of pictures on its back page, featuring the refugee camp at St. Martin's.

TV AND THE FAMILY

"Remember that you must help the child not to become a passive receiver. Awaken his appreciation and reaction. The child must learn by your example gradually to be able to make his own choice. . . . Thus you will discover that, through television, the family is enabled to help the child, and go along with him in his cultural formation and in his leisure to a far greater extent than formerly. If you know how to use television, you will gain from it a more intimate communion with your children, and the possibility of exchanging ideas and emotions which will deepen the bonds between you."

The quotation is from the code to govern the use of TV by children which has recently been issued by a Roman Catholic organisation (The International Catholic Association for Radio and Television). It gives guidance to parents and teachers about the length of time children should spend before TV, and the minimum age at which they should be exposed to its influence. Parents must insist from the start that younger members of the family have no right to view all kinds of programme.

The Association also urges parents and school-teachers to put pressure on television producers, who are, it maintains, far more sensitive to and appreciative of criticism than people generally think. The code includes, "Imagine the influence you can exert if, from every home with television, you occasionally send a postcard to the programme director of your region to mark your enthusiasm for an excellent production and also, perhaps, at the other extreme, a card to mark your disapproval of a programme which you found offensive. Insist that in any general television policy those responsible do not forget that television is first and foremost home entertainment. Emphasise the need for a family atmosphere, particularly in Saturday and Sunday programmes. Demand that the programmes strike an equal balance between current events, documentaries and light entertainment.

CONGREGATIONALISTS SPEAK OUT

The annual assembly of the Congregational Union of England and Wales was noticeable this year for some plain speaking by the new chairman, the Rev. W. Griffith-Jones. In his address he spoke particularly of the decline of religion, or at least of churchgoing, in Wales. He said, "The churches still play an important part in the life of the community, but they have all but lost the strong directive influence they had. One of the main reasons had been the emotional and individualistic character of the Revivals, and the somewhat uncertain moral implications of religious experience. . . . In face of economic stress, and the personal tyranny of the bosses, religion became otherworldly and pietistic, and failed to speak to man's condition. . . . The reaction was bound to come to a materialistic way of life, and we are still in the empty despairing loneliness of life without faith. That is why we have scores of large church buildings with only a handful of brave, devoted people in them. That is why we have 60,000 in one field at a rugger match on Saturday, and about 10,000 in 500 churches on Sunday morning."

Mr. Griffith-Jones also spoke very frankly about the position of Congregational churches generally, saying, "I should like to see more evidence in many churches that there are a few who love the place, that the standard of giving bears some relation to the needs of the work, and to the improved circumstances of the members, and to the depreciation in the value of money." He concluded, "Our hope is in the young people who will break through the superficiality of the times and set the standards of discipleship before their fellows."

The Rev. Norman Charlton, of Leeds, introducing a special report from the "Church and Industry Group" said that they felt industrial chaplains were *not* the answer to the problems of evangelism in industry. He maintained, "Evangelism in industry is primarily the concern of lay people and not of Ministers. . . . The question of full-time industrial chaplaincies has been fully considered and we feel the denomination must largely work in other ways. Industrial witness is essentially a layman's task."

The Congregational churches are to prepare a training course for industrial affairs and the structure of industry. This will be available for laymen as well as ministers.

WITHOUT COMMENT

The official news-letter of the Federation of Rhodesia and Nyasaland states that in 1957 the average earnings for European employees on the Copperbelt mines were £1,899. For the same year the average earnings of the Africans employed in the mines was £189. Both African and European earnings have increased considerably since 1951; but the European figures do not include the value of additional benefits which employees get in the way of subsidised housing, company contributions to a pension scheme, and life insurance premiums paid by the companies.

TAKING RELIGIOUS TELEVISION SERIOUSLY

Recent comments in the Church Assembly and elsewhere have emphasised the need for informed and serious criticism of religious programmes on TV. Figures from TAM (Television Audience Measurement Ltd.) have reported that the controversial ITV youth religious programme *Sunday Break* has on occasions reached an audience of no fewer than seven million people; and other Sunday religious series are often seen by over three million viewers.

Many Christian people will normally be at church during the main times for religious transmissions (6.20-7.25 p.m.). We suggest nevertheless that it would be well worth while for a sizeable group of lay-people to undertake a regular viewing of religious TV programmes—perhaps in rota over a period of six months, and to complete systematic reports of their reactions and impressions. If enough volunteers come forward for this, a summary of the survey will be published in *Frontier*, and in addition the full file of replies will be made available for any ITV or BBC staff who may be interested.

If you would like to consider joining in this little experiment, apply for further details, preferably on a post-card, addressed to:

The News Editor,
Frontier,
c/o Audenshaw Grammar School,
Audenshaw, Manchester.

T. R. M. CREIGHTON

Education and Society in East Africa

The members of the de la Warr Commission on University Education in East Africa in 1937 *recommended that the Government technical school on Makerere Hill in Uganda should be raised to the status of a university college, serving the territories of Uganda, Tanganyika, Kenya and Zanzibar. Until two years ago, when the Royal Technical College at Nairobi was founded, Makerere College was the only institution offering a higher education in East Africa, and its influence in all the territories has been strong. It is financed by the East African territorial governments, with assistance from Colonial Office funds.*

The college has been affiliated to London University since 1953. *This means that London has the final decision regarding both the syllabuses suggested by the college staff and the provisional examination results. Before* 1953 *the college awarded its own diploma, of a lower standard than the London degree and of less value to the holder. In* 1953, *the first year of affiliation,* 13 *students graduated in arts and sciences. This number quickly rose to* 25. *In* 1957, 45 *graduates went out, and in* 1959 *it is hoped there will be* 62. *A steady increase is envisaged. The rate of failure in the final degree examination, taken after four years at the college, is very low.*

The subjects taught for degrees are English language and literature, history, geography, mathematics, economics, political science and sociology; physics, chemistry and biology; agriculture; veterinary science; medicine (Makerere doctors acquire full recognition by the British Medical Association); and graphic art for the Slade School diploma. In arts and sciences the normal degree is the London three-subject general degree. Honours courses in some subjects are being introduced for the first time this year.

MAKERERE was founded as an inter-racial college, and accepts students of all colours, races or creeds, on equal footing. Of the present student-population of about 650, five are Europeans (two of these are local residents, and three are research students from Britain), about forty are Asian or Arab, and the remainder African. It is, in effect, though not by intention, an African college. All the African students receive grants from their governments, or, in a few cases, from local authorities, which cover their whole university life and courses.

Newcomers to Makerere are sometimes surprised to hear the students talk of themselves, as a matter of course, as the "cream of East Africa." It takes a little time to realise that this is not arrogance, but simply the repetition of a phrase that has been drummed into them by Europeans visiting the college, and that it is used rather as a tribute to the education they are receiving than to the students themselves. Too many V.I.P.'s who fly out from England for a week or two tell the student-body from pulpit or rostrum that they are "the future leaders of East Africa." This creates an impression that Makerere is a school for leaders, the first rung in the ladder of success. The emphasis seems to be laid upon attaining positions of leadership rather than upon the responsibility as a servant which leadership imposes upon a privileged member of an under-privileged community. You will seldom hear members of the college staff exhorting their pupils to become leaders of East Africa.

Since 1937 Makerere has been slowly building up an informed and thinking public all over East Africa. It is sending out Africans equipped with ideas and with an easy understanding of the great world beyond them. It is breaking down African isolation. You will find black African graduates in every up-country township and even in many villages—men whose familiarity with the sophisticated world of thought, culture and politics makes them interpreters of the West to their fellows.

In the bigger towns like Nairobi, Mombasa, Kampala and Dar-es-Salaam, the younger recent graduates are forming a kind of society new to Africa. Tribal exclusiveness is the greatest barrier to a sense of African social unity, but these groups of friends have stopped considering tribal allegiances. They meet over greasy food and Coca-Cola in indescribably dreary Indian doss houses. Their tribe is Makerere, their totem a liberal education, and, instead of tribal sorcerers, they have Sophocles or Wordsworth, Newton, Einstein or Max Planck. They radiate a brash over-confidence, an engaging unawareness of the importance of time, and a disarming immaturity but they have vitality, humour, and verve. They make their own social experiments. One party managed, with resolute modesty, to get a drink in Nairobi's most exclusively European hotel, another showed the greatest tenacity and tact over a whole week in breaking down the colour bar in a white pub in the Kenya highlands, and persuaded some Europeans for the first time that Africans may be as interesting companions as other white men.

Tribalism is little trouble in the life of Makerere College itself. There appears to be more in the power of ideas to unite men than in the power of tradition to separate them. The exception to this is the Baganda, who are noted among their fellow students for their reluctance to mix.

The East African graduate's hardest task on going down, if he does not go to the city, is to fit into his own tribal community. He finds that his people grotesquely over-rate his social rôle and position, his capacity and responsibility—and his earning power. Distant relatives turn up to stay with him for protracted periods; he is expected to be able to pay his brother's bride-price or help out his father's agricultural failures, to lend his mother's sister's cousin five pounds. He has difficulty in finding like-minded friends and associates in the tribe and supreme difficulty in finding a wife.

Can he face life with an uneducated tribal partner who kneels before him and would think it impertinent to sit at the same table? Shall he practice the traditional polygamy? Can he find a woman educated enough to share his whole life? If he can, must he go through what he considers the out-dated formalities of paying her family a large sum of money or cattle for the privilege of marrying her, and of giving three days of costly beer parties to celebrate the nuptials, to please their respective families? (A Makerere man is expected to produce expensive European bottled beer, not the maize or banana liquor, good enough for ordinary tribesmen.) I remember finding it hard to explain a poem by Sir John Suckling to an undergraduate class. " I suppose," I said, " that in your own communities you don't ' fall in love ' and the lovesick swain has no meaning for you? " " Well," answered one man, " do you mean on Makerere Hill or off it? "

But in spite of these and many other difficulties of adjustment, the Makerere man disseminates three ideas in his community. Firstly he learns that it is possible for white men to impart their skills in a disinterested way, and to treat black men as equals, because the staff at Makerere do this. Secondly, Africans can really acquire the white man's skills, knowledge and ideas, and can manipulate them as well as he can. Thirdly, these things have validity and can bring both mastery over nature and intrinsic pleasure or delight. Believing this gives the remotest village a new sense of connection with, of belonging to, the strange new world of the West.

Settlers in East Africa often attack Makerere because it " puts ideas into the heads " of Africans. It is a criticism of which the college should be proud. Next to this, the commonest complaint is that it is too academic. It is often said that what is wanted is " Africans with know-how who are ready to take their coats off and get their hands dirty, not a bunch of white-collared intellectuals." But there is no " either/or " about it. If Africans are to take a place in the life of the territories, even remotely related to their numerical strength and economic needs, there is room for all the graduates Makerere can train and all the tradesmen technical education can produce.

The truth behind this criticism is that the curricula and syllabuses are too slavishly modelled on English prototypes designed for people whose mother tongue is English, who come from a European cultural background. The cause of this is the relationship with London, which demands adherence to the London University classification of subjects for teaching and examination, and a certain rigidity in the Western academic mind. Too little thought has been given to the best way of making the important aspects of western culture available on a basis of intensive and serious study to a student to whom both the English language and western ways of thought are foreign; too little to a consideration of what aspects of our culture are accessible, useful, or essential to an African who wishes to take his place in modern Africa.

This is too big a subject to pursue here, but very briefly I would say that Africans (if one can generalise at all) find the intensely subjective nature of much Western thought and literature hard to understand. They have not yet learnt to take themselves quite as seriously as D. H. Lawrence or Nietzche, and prefer the grittily factual qualities typical of the eighteenth century. Having no æsthetic tradition they find it hard to distinguish between purely æsthetic and moral, human, or informative qualities, and should not be obliged to study work that makes a purely æsthetic appeal. They want, as we do, to know more about their own continent than about others, and their studies should encourage this.

Finally, the conventional European distinction between literature, history, geography, philosophy, and so on, is a mere classification, not a God-given reality. One should be ready to consider a homogeneous Arts Course in European culture which broke down these barriers, not by lowering the standard of work and study, but by choosing those aspects best suited to Africa. The wisdom of transplanting European centred courses to Africa rather than evolving African-centred ones at the same standard is questionable. Educationists in Africa are divided on what is the object of a western education for Africans. Is it to make the African mind into a European mind? Or to use our culture to bring to consciousness aspects of the African mind which are so far concealed and unconscious?

African Graduates in Society

How far does Makerere fit its graduates to fulfil their tasks in East African society? The opportunities open to Africans differ greatly between the three territories. The same graduate has a good chance to become, in Uganda, a minister of the crown, in Tanganyika, a District Commissioner, and in Kenya, with a lot of luck, assistant principal of a teacher training college. The college strives, as the special relation with London demands, to give its graduates a sound academic background rather than to fit them for a particular rôle in society. Almost all students go either to teaching or to the various government services or into commerce. A study of their subsequent careers shows that the degree of success they achieve, and of satisfaction they give, depends mainly upon the extent to which they are regarded as equals and given responsibility.

The government services, especially in Kenya and Tanganyika, still tend to regard them as schoolboys, to submit them to close supervision, often by Europeans less well qualified than they are, and to look for complacent subordinates without initiative. At the same time, they expect them to learn the complexities of staff control and administrative method by experiment and give no training in these fields to supplement a purely academic degree. They get auntly supervision rather than dynamic leadership from the Europeans who control them. Civil servants are slow to understand how fast an African at Makerere develops his latent gifts and how differently he needs to be treated from the less advanced Africans they are used to. The governments, in the main, tend to emphasise the deficiencies of Makerere-trained teachers and civil servants.

Some, but not all, branches of commerce are less hampered by traditional attitudes. The big oil companies, Shell, Standard Vacuum, and the rest, are prepared to take all the Makerere men they can get, arts and science graduates alike, and to train them carefully and adequately. They appear to be aiming at forming an all-African administration up to a very high managerial level, and there can be no doubt about the commercial, political, and human wisdom of this. Racial relations in the oil companies are excellent, not least because a good many of the top executives are Americans who, whatever their problems at home, find it easier to meet Africans on a footing of equality in Africa than the average British business man does. Their Makerere employees start off at between six and seven hundred pounds a year in the training grade—a very large sum in African terms—with assistance in buying a car and a good many other privileges. They have good prospects of attaining positions of independence and responsibility in quite a short time. The graduates so employed speak with enthusiastic appreciation of their treatment, and, unlike the governments, the oil companies declare themselves most satisfied with the men they have taken on.

The truth is that the success, stability and usefulness of African graduates in their jobs depends in the main upon the training and treatment they get from their European seniors in the first few years, and upon the skill these Europeans show in assimilating them. The oil companies have so far been more successful in this than the governments. The disadvantage of this situation is that too many of the best Africans go to business, for the sake of good treatment and good pay, and too few to government service and teaching, where they would have more direct influence on the political and cultural development of their people. But it is possible to argue also that, in a political situation so clearly transitional as that of all three East African territories, there is much to be said for having the best brains and characters securely built into the economic system.

In general, then, Makerere is sending out into East Africa proud, promising, young men, who thrive in the atmosphere of a benevolent private enterprise, among European seniors who can afford to work largely for their own elimination. The Shell executive who hands his job over to an African continues to belong to a world-wide organisation and will simply leave Nairobi for Central America or the Persian

Gulf. The Colonial servant, or the member of a purely British trading company, is likely to feel that he is undermining the basis of his service, and that very soon there will be nowhere for him to go but back to overcrowded, unremunerative Britain. I would not for a moment attribute a deliberate dog-in-the-manger exclusiveness to a group of men who are well aware of their responsibility to Africans. But I do think it causes an unconscious attitude of condescension, based on an even less conscious resentment, towards advancing Africans, which is a main cause of the difficulties they experience in working with them. The African graduate is aware of a less open, more ambivalent attitude from traditional-minded Britons and civil servants, and is inevitably inhibited and alienated by it so that he becomes at the same time shy, aggressive, disobliging, and awkward. The following extract, written by a Makerere student, describing his career in government service illustrates this:—

> Life as lived outside the college was very different from what I had imagined it would be. I was the only African in the office. I had my table in the right-hand corner away from my fellow-European workers. There were three European men and one woman—a typist—in the office. The men only talked to me when they had to say something strictly official. They were very kind to me in the mornings because they greeted me. The lady never greeted me. One morning I ventured to say, " Good morning, Miss Smith," but she only smiled aristocratically in reply. I did not smile back. I had several smiles from European visitors who popped into the office to see Miss Smith and others, but as usual I found it difficult to tell when an Englishman's smile was genuine.
>
> When I was permanently appointed I was entitled to a three-bedroomed house. But this kind of house could only be found in the European residential area. No European would agree to have me as a neighbour. So I had to live in the Administration African Residential Area in a one-bedroomed house and shared a kitchen with four other neighbours.

The situation reflected here, and its difference from that in some commercial firms, is probably inevitable, but one must recognise that it exists.

If you go to East Africa, you will be told a good many stories, at the bars of European clubs, of Makerere men who failed—who succumbed to drink or women, to the temptation of peculation, or the blandishments of communist agents, or who simply cracked up under the strain of simultaneously adapting themselves to a new position in their own communities and finding their feet in a European world. The astonishing thing is not that such things happen (do they not among Europeans?), not that there are some failures, but, considering the inner and outer strains and stresses which inevitably face any Makerere graduate in his future, that there is so predominant a majority of successes.

DANIEL JENKINS

Ungentlemanly Conduct or Anglicans Criticising Themselves

Authors and publishers appear to have been very well apprised of the fact that this is the year in which *"the Bishops are Coming,"* [1] to quote the title of a popular book about Lambeth which must have carried sinister overtones indeed for Scottish ears. Certainly, there can rarely have been such a spate of books about Anglicanism as this summer has produced. Bishop Stephen Neill has brought out a characteristically accomplished study of Anglicanism in the Pelican series; the S.P.C.K. have published a survey *The Anglican Communion,* by G. F. S. Gray[2]; Canon Carpenter of Westminster has edited the speeches of the Archbishop of Canterbury[3], and two young laymen, Lord Altrincham[4] and Peter Kirk, M.P.[5], have told us what is right and wrong with the Church of England. David Paton has edited a series of *Essays in Anglican Self-Criticism* for the S.C.M. Press[6], who also promise us a book by David Edwards in the autumn, entitled, *Not Angels but Anglicans.* There may well be other books which have escaped our notice.

The note of self-criticism is present in all these books, but most definitely in the most interesting and original of them, the *Essays in Anglican Self-Criticism.* There are seventeen essays, written mostly by younger Anglicans, but with one written by an English Congregationalist, Principal John Marsh, and another by Prof. T. F. Torrance, of the Church of Scotland. No one can complain that these critical Anglicans pull their punches. The theology and social teaching of the Church of England come in for some very rough handling from Mr. John Wren-Lewis and Mr. Denis Munby, and the ex-Bishop of Madras, Dr. Hollis, writing on "Anglicanism and Unity," produces a jeremiad worthy of a New England divine.

It is noteworthy, however, that the most searching criticism comes from Anglicans writing from overseas and from situations where they have been thrust into close relations with Christians of other traditions and people of other cultures. Mr. Anthony Hanson's bold discussion of the limitations of the Book of Common Prayer in the light of his experience of the liturgy of the Church of South India shakes the assumption that the Prayer Book, with whatever permitted divergencies, must always be the norm of worship. And Mr. John V. Taylor's attack on the principle of conditional administration of the sacraments as it has worked out in Africa raises large issues for Anglican attitudes to inter-communion in Britain.

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[1] Allen Lane. 5/-.
[2] 12/6.
[3] Evans. 18/-.
[4] Secker & Warburg. 10/6.
[5] Faith Press. 15/-.
[6] 25/-.

That the most searching criticism should come from this quarter is noteworthy because Anglicanism often appears at its best when its imagination is stimulated by being confronted inescapably with new experience and when it is compelled to act without reference to precedent. This may be because, to an outsider, the virtues of the Anglican communion seem to be pre-eminently those of the conservative temper in a Christian context. And conservatives are always at their best when circumstances compel them to act radically and at their worst when they imagine that they can get away with leaving well alone.

This conservatism is, of course, a positive quality, not to be confused with its corruption, which is more aptly described as reaction. Over many matters, it stands the Church of England in good stead at the present time, as members of churches whose characteristic virtues are of a different kind have good cause to know. It is a relief to turn to the sober dignity and restraint of a Book of Common Prayer devised in a day of stronger and healthier faith than ours from the sentimentality and confusion of much popular Protestantism. And the cathedrals and parish churches of England, maintained in beauty with great sacrifice and devotion, are indeed a priceless enrichment of our common life in the midst of the aimless bustle of this century.

Yet the fact that this pervasive conservatism is still taken for granted even by most of these self-critical essayists leaves the suspicious Dissenting reader in an uneasy frame of mind. Mr. Michael Paton, in a compact essay about the Establishment, raises the question of why Archbishop Garbett's powerful arguments against the present form of the Establishment have not led to any serious efforts to alter it. It is a pity that the attempt to answer this question was not carried further, for it might have thrown light on one of the most difficult characteristics of Anglicanism for one on the outside of it to appreciate. The strong influences of Anglo-Catholicism and Conservative Evangelicalism within the Church of England in recent generations have concealed the extent to which that Church is attached to a particular idea of England and of its own place in relation to it. It is this, much more than any fear of disendowment, party splits and an apparent national repudiation of Christianity, which seems to prevent the Church of England from even beginning seriously to contemplate disestablishment, whatever this or that Bishop may be moved to say in a moment of stress. English Anglicans, and many other Anglicans outside England, cherish a vision of England—royal, rural and ecclesiastical—which bears little relation to the actualities of life in England, but which is sufficiently powerful to make them ready for great sacrifices of principle, logic and advantage, if by those means it can be given some semblance of reality. One writer speaks of the Church of England as possessing something of a Narcissus complex but it is not itself that it worships so much as this historic vision of England, of which the Church is an essential component.

The most striking illustration of this is provided by the Coronation service. It is hard to justify this service on liturgical grounds, beautiful though it is, because it treats the semi-fictional powers of the monarchy as though they are the most solemn realities. In services of divine worship, the aim should be to make symbols as appropriate as possible to the realities which they represent. Otherwise, the service is in danger of becoming hypocritical. Yet the significant thing is that this difficulty appears to trouble the Church of England hardly at all and, indeed, even to mention it as a difficulty will probably appear to some people to be irreverent. Why should this be so, unless an uncritically held idea about England is the criterion by which the Church judges her actions?

Another illustration of this same attitude is provided by the remarkably violent reaction of many English delegates at the Evanston Assembly, to the possibility that a bishop of the Anglican communion other than the Archbishop of Canterbury should be a president of the World Council of Churches. As the Archbishop himself clearly indicated, the matter could hardly have been less significant for anyone concerned for the practicalities of the situation. But it did not seem so to those delegates because the historic primacy of the see of Canterbury was being threatened, and being threatened furthermore from across the Atlantic. Other parts of the Anglican communion were now joining in the old game of the Scots, the Welsh, the Dissenters, and those who perpetrated the Industrial Revolution, and blurring the fair image of the old English Establishment.

Now I bring all this up, not for the pleasure of seeing blue blood flowing, even when it is tinged with so much purple as it is in these days, but in hopeful response to the admirably self-critical spirit displayed by these essays. We badly need a new "religious settlement" in Britain, in which the Church of England, the Free Churches and the various churches of Scotland and Wales will re-define themselves in relation to each other and to the State. The chief obstacles in the way of the achievement of this settlement are the small-mindedness prevalent among the Free Churches and the persistence of this myth of Anglican England in the Church of England. Any settlement in which these had not been effectively overcome would indeed be the worst kind of "National Christianity." I personally would support Dr. Alec Vidler's recently announced *Short Way with Conformists*[1]—"Take ten years to re-unite the Christians in England or we shall disestablish you and re-distribute endowments"—but only if all the churches involved could redefine prophetically what the Christian way means for the people of Britain. Whether any of us in a position to do this is a very open question. Meanwhile, this spate of literature exists to remind us that, from the Anglican side at least, not all the auguries are unfavourable. I hope that, long after the Bishops have come and gone, we shall continue vigorously to criticise ourselves and each other and learn to work with each other in very much more enterprising and adventurous fashion than most of us are doing at present.

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[1] In a broadcast talk, *Should the Establishment be mended or ended*, published in the Listener, July 3rd, 1958.

KENNETH GRUBB

Brazil: Awakening Giant

Of the Latin American family of nations, ranging all the way from Mexico to Cape Horn, the most interesting today is Brazil. It is significant for many characteristics, only one or two of which can be even mentioned here. Its vastness almost surpasses the imagination, and it is the fourth largest country in the world. Its area is greater than the continental United States.

WHEN I lived in the Amazon basin, a large part of which, but only a part, belongs to Brazil, I never ceased to be amazed with the immensity of the forests and the ramifications of the river system. I well recollect some thirty-five years ago spending a short time in an isolated spot on the River Negro, a tributary of the Amazon, at a distance of some fourteen hundred miles from the sea. The river there was some twenty-six miles wide. This was not just a bright guess : it was a figure reached by fixing the coordinates on either bank. At that point the River Negro was, therefore, wider than the English Channel at Dover. In those days before the advent of the airplane, I used to think nothing of journeys of weeks, and sometimes months, by horse, canoe or even on foot. The silence and the immensity were comforting.

That was in the twenties, and the population of Brazil was reckoned to be some 25,000,000. To day, it is about 60,000,000. This immensely rapid growth may slow up but it is one of the distinguishing marks of Brazil. Although preventable disease is still common enough, particularly in the interior, yet vast progress has been made in making life healthy, and the death-rate in the great cities is low. I recollect once asking a woman in the State of Para how many children she had had. She replied, " Eleven, six are living in heaven and five are dying on earth." Those days, generally speaking, are gone.

This modern movement is particularly characteristic of the well-known and great urban centres of the south. Sao Paulo is said to be the most rapidly growing city in the world, and they tell you there, with pride, that a new house is completed every three-quarters of an hour.

On the remoter borders of the State of Sao Paulo, where the forest still has to be beaten down, but where precious virgin soils lie beneath, the bulldozer is ever busy, new settlements are formed and colonists flock to the frontier. In the last few years new towns have grown from nothing to populations of twenty and thirty thousand. Farther to the north, I can myself well remember Belo Horisonte, the capital of Minas Gerais, in the late twenties, when it was a place of perhaps thirty thousand people : today it boasts a quarter-of-a-million. Coffee is still the spur to development, but in the larger cities industrialization is in full spate. Coffee is a crop that requires exceptionally heavy man-power for its cultivation and collection.

But perhaps it is in the field of racial relations that Brazil presents the most interesting picture and much discussion centres on this topic today. The original stock of the land are the tribes of American-Indians who survive in numbers, some indeed continuing their tribal life in the far interior. Then came the Portuguese colonists, bringing with them in due course the Negro slaves imported from Africa. In the nineteenth century the invasion of the Germans, Italians, Poles and other immigrants from Europe started, and in the twentieth the stream of Japanese immigration. Roughly it may be reckoned that the number of persons of fairly pure African descent in Brazil today is somewhere around 15,000,000.

The three main races, the European, the Indian and the Negro, have mingled freely. There is, in fact, no problem of racial tension. It is said that racial prejudice is to-day growing in some of the great industrial centres, but so far it is a small matter. Negroes do not usually marry direct with the Whites but with the Indians. There is a very considerable mingling of Indian and White, and the term Mestizo applied to a person of mixed Indian and European blood carries no obloquy at all. Thus the process of miscegenation goes on constantly. Sociologists say that it has been encouraged by the experience of Portugal herself in her contacts with Africa before the discovery of America, by the early immigrants bringing but few women with them, by the generally low state of religion and morality in the colonial period. Certainly it would be idle to pretend that miscegenation in Brazil is a conscious solution of the racial problem. It is just something that has happened, but it may be none the less a solution. The days are past when the Mestizo was considered shiftless, lazy, incompetent and incorrigibly immoral. On the contrary, the phenomenon sometimes known as " hybrid " vigour represents the attitude from which the human resources of Brazil are more commonly viewed today.

In the background of her history Brazil has an advantage over her neighbours. Her historical development has been relatively stable and regular. Her emancipation from Portugal took place without bloodshed, the monarchy continued and Brazil was an independent empire until 1889. Dom Pedro II, who reigned for more than fifty years, was an able and enlightened ruler, and when the change to the Republic took place, it was, in its turn, a peaceful political evolution.

The dominant church is the Roman Catholic, nor has there ever been an anti-clerical movement of the violence of that seen in Mexico or Urguay, let alone certain other republics. This again is typical of the Brazilian way of doing things. On the other hand, in the nineteenth century, and in some quarters up to modern times, a certain anti-clerical sentiment has always been a current of opinion to be reckoned with. Freemasonry has taken this course, as it usually does in Latin America. In the mid-nineteenth century many of the leading spirits were attracted by Comtist positivism. Auguste Comte was revered as a kind of lay prophet and " Comtist Temples " were organized and indeed exist to-day with a certain select following. But it is more common in our times to find a widespread alienation of educated and progressive people from the church, an alienation which, as in France, usually means a drift into a growing secularism.

The Church itself is fully aware of this and at the Eucharistic Congress in Rio de Janeiro in 1955 there was some very frank speaking. Indeed an organization of the Episcopate of all the countries of Latin America was set up to study similar situations throughout the Continent.

Seen from this angle of the dominant Church, the position must be broadly as follows. Throughout the colonial period and the nineteenth century there was a religious ignorance in Brazil almost unparalleled elsewhere in Latin America. The country was vast, the population thinly spread, the clergy inadequately educated and often unworthy, and the Church little more than an institution for recording national celebrations and registering certain aspirations of society. In consequence, not only were many leading men alienated, but when Brazil started her life as an independent Republic in 1889, the most capable families were already ceasing to send a son into the Church. To rebuild the standing of the clergy therefore seemed to be hopeless. The situation was met by an infiltration of missionary priests and members of monastic orders from France, Belgium, Italy and other European countries, and by a parallel infiltration of clergy from overseas among the Brazilian secular clergy. This, in turn, had its difficulties, and tensions were not slow to rise between the Brazilian and the foreign clergy, but the general result was advantageous.

At a somewhat later stage in the twentieth century the Church suddenly became aware of the rapid growth of Protestantism in the country. The speed of this growth is a social and cultural phenomenon, for confirmation of which it is not necessary to refer to the accounts of Protestants, but to the evidence of competent and serious Catholic writers. It is they who have looked with surprise, and later with gravity, at the expansion of Protestantism. The effect on the Catholic Church of Brazil has, however, been for the good. Its ministry has been largely improved, social and educational needs, rather than exclusively ecclesiastical matters, have engaged the interest of church organizations. Certain limited permission, even encouragement, has been given to the reading of Holy Scripture, and public questions, in the moral and social order, have been studied in a new spirit and with practical attention to the demands of the country. Let it be added, however, that the reinstatement of the appeal of the Church to the people of Brazil as a whole, spread over their vast national territory, is no small enterprise.

Protestantism was originally introduced to Brazil about a century ago by British and American missionaries whose efforts were extended through the arrival, particularly in Rio Grande do Sul, of large numbers of Protestant immigrants. In the middle twenties when I first made a study of the religious situation in Brazil, the total Protestant community (the term "Evangelical" is usually used in Brazil) was reckoned about 250,000; to-day it is reckoned about 5,000,000. It is said that Evangelicals are doubling their numbers every eighteen years, which is a faster rate than the population growth. There are cities in Brazil with 200 or more congregations, some of the larger churches having 2,000 members, and regularly bringing together a thousand persons on a Sunday morning. At the same time Evangelicals are constantly advancing with the movement of the Brazilian frontier towards the interior.

Much of this is spontaneous. The idea of the priesthood of the laity has always been clear to Brazilian evangelicalism. There is active social work in connection with Brazilian Protestantism, but the growth and expansion do not, I think, owe very much to it. A recent Roman Catholic writer in *Le Monde Missionnaire*, after paying full tribute to this expansion, attributes the reasons mainly to current religious ignorance of the masses and the absence of Catholic clergy. The expansion has little to do today with foreign, i.e. North American, missions, it is a product of the native heath. It is not uncommon in Brazil for two or three Protestant families deliberately to pull their roots up and move with others of the population to a new site where a new township on a new frontier will be established and the new faith introduced at the earliest stage. Ere long a small but by no means undignified Protestant " temple " is erected.

The general " frontier " atmosphere of Brazil, the urge to conquer the interior, the fluid state of the population, all have something to do with it. Brazil is a land fit for the camp-meeting and the popular cult. It is, for instance, one of the few countries where spiritualism has taken an organized and popular form, with its own churches, liturgies, hymns and demi- or semi-Christian appeal to the people: it is not, however, regarded as a part of the Protestant movement. Within the latter possibly it is the churches of Pentecostal character that are expanding most rapidly. Some thirty years ago they were fairly numerous even in the remote Amazon basin, on tributaries where there were some civilized people, and in the great cities of the north, where they were strong. It used to be said in my time that this was an ephemeral movement and would soon disappear, but it is not so, and in successive visits to Brazil I have noted the strength of these prairie-fire movements.

What the future trend of religion will be no one can say. Defections from the dominant Church will probably continue. But the Church is aware of this and is taking steps to strengthen its own appeal. It would be lamentable if Brazil became a vast secular state in the American continent. It is by all means important that the claims of the Christian faith should be stated and restated in that great country. I do not think that men will be won for God through an intellectual approach. This is certainly necessary, particularly among the young technicians and scientists whom the new colleges are pouring out today. But among the people at large the future lies with those who can unite reason with warmth, challenge the emotions and kindle enthusiasm. The evidence is that the ordinary Brazilian of the " frontier " desires in his religion not only or exclusively the majesty and dignity of the historic worship of the Church, but the informality and fellowship of the congregational group.

E. W. NIELSEN

World Christian Baedeker

"3,161 Christians"! This slightly ridiculous entry comes from the *World Christian Handbook.* We know well that probably it is not accurate anyway. And yet it is deeply significant. It is not just a matter of mathematical accuracy which leads to such strange counting. We cannot in the deepest analysis easily "round up" such figures into hundreds or thousands. 3,161—who is that last one who so strangely got attached to the figure? One wonders. Is he the young African pastor with whom I was sitting late at night in a hut down in Central Africa, the young man who was trying to give me a glimpse into his own life and his struggles, who was telling about the different "worlds" which were fighting within his congregation and within himself? Or is that "one" perhaps the Indonesian Christian student who was trying desperately to find out for himself what it means to-day to be a Christian in Indonesia, and at the same time to be a responsible Indonesian citizen, who felt himself caught up in tremendous cultural and social undercurrents and did not know the answers. Or is it the Kikuyu Christian who has been through the inner agony of Mau Mau, or the young Indian woman who the other day was baptised in a cattle-trough in a small village in South India, or the African in a location in South Africa, or an industrial worker in Birmingham? Who is that "one"?

These are not figures but people, and out of the statistical columns come faces and names, people one has met, weak and strong, young and old, illiterate and highly educated, people with a history and a background, with hopes and aspirations, people under sin and under forgiveness.

This sort of thing happens when you read *World Christian Handbook,* the third edition of which has now been published.* The adventure was first made in 1949, the next edition came in 1952, and now comes the third. It was originally intended that the *Handbook* should be published fairly frequently but for a book of this kind a three-year interval is much too short; it could even be argued that a ten-year interval would be more suitable. The third edition concentrates on statistical matters, and a directory of names and addresses throughout the world. A masterly and brief introduction by Sir Kenneth Grubb traces some of the main trends in the development since the publication of the second edition.

This is indeed a formidable work. For one who has had the privilege of working very closely with the late Mr. E. J. Bingle, whose main responsibility it was to compile all this material, to analyse it and bring it into form, it is a special privilege to be allowed to offer some reflections on it. As it is said in the introduction: "The present volume is in a very real sense a monument to his industry and devotion."

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*World Dominion Press, 1957, 312 pages, price 15s.

Perhaps nobody who has not been engaged in this kind of work can fully appreciate the sometimes quite maddening complexities involved in producing such a statistical survey on a world basis. The various churches and areas do not use the same basic categories in their statistics, and, even where they do, these categories often mean quite different things and have different backgrounds. Information does not come in at the time needed, and from certain areas it may be exceedingly difficult to get at all. All this is reflected in the statistical columns, which must therefore be interpreted with caution. In spite of this, it is a most important and useful volume and to anyone who wants information about names and addresses of churches and Christian agencies around the world and about statistical data it is a necessary tool. This is basically a book about the task of the Christian Church in the world. To the imaginative reader its statistical tables are more than just figures.

Some mathematicians might be tempted to start a bit of artistic juggling with the figures—trying to find out about the numerical growth of churches compared with the number of missionaries and national ministers, or the average number of ministers in the different churches (in the various areas and in the different confessional groupings), the relation of the number of ordained ministers to national evangelists and foreign missionaries, and so forth. That could be quite fascinating and not without its importance, but dangerous.

The more world-wide and the more comprehensive figures get, the more inaccurate they become and the more careful one must be in handling them, and yet these overall figures can have the effect of suddenly calling us back with power and simplicity from our own "church-mission" problems to the real task of the Church: to proclaim the Gospel to those outside.

India has approximately 384 million people; of those approximately 6 million are Protestant Christians and between 5 and 6 million Roman Catholics; in all about 12 million Christians out of 384 million people. Japan has about 90,900,000 people, of whom approximately 500,000 are Christians. In Indonesia there are about 83 million people and a Christian community of about 4 million—a very liberal estimate. Pakistan has 83½ million people and about 525,000 Christians. Iran has about 19 million people, of whom 25,000 are Christians. The Union of South Africa has a population of a little over 14 million people, and here there are roughly 5,500,000 Christians. In the three territories in British Central Africa there is altogether a population of approximately 8,260,000 people and a total Christian community of approximately 2 million people. The Belgian Congo has about 12½ million people and a Christian community of approximately 5,200,000. These figures will suffice to give an indication of the task to which the Church is called.

Add as background to this some general estimates of Christianity and the other religions on a world basis (figures which of course must be taken with extreme care and yet do give some idea of proportion). There are roughly 450 million Roman Catholics in the world, about 250 million Protestants, and about 200 million belonging to the various "Eastern Churches" i.e. Orthodox, Copts, etc. Islam has about 400 million, Hinduism approximately 310 million and Buddhism about 300 million. It is tempting to compare these figures with, for example, the figures given in the *World Almanac* of 1890, where Roman Catholics are estimated at approximately 230,867,000, Protestants at about 143,238,000, Muslims at approximately 177 million, Hindus at 190 million and Buddhists at approximately 148 million. This may give some impression of comparative growth, but it will have to be remembered that methods of census-taking have changed greatly since 1890.

But it is perhaps more important to look forward than to look backward. We are here thinking of the fantastic population-growth which is taking place. Information produced under the auspices of the Commission of the Churches on International Affairs (the Medical Consultative Committee) tries to peep into the future, and the picture is staggering. There is, naturally, a large element of uncertainty in such estimates and yet they are worth looking at. According to the C.C.I.A. it is likely that "the percentage of the world's population represented by Europe, Northern America and the U.S.S.R. will have declined in 50 years from 30 per cent. to 20. More important, between 1955 and 2000, on this projection, the more developed countries will have increased in population by some *66 per cent.* (from 787 million to 1,309), while the less developed countries will have had an increase of *160 per cent.* (from 1,905 to 4,958 million)." It is reckoned that the world population, which in 1955 is estimated at 2,690 millions, by the year 2000 will have increased to approximately 6,280 million. Or to take three local estimates: India (at present approximately 385 millions) will by 2000 have approximately 1,000 million people; Pakistan (at present about 83 million) will in 2000 have about 228 millions; China (at present about 600 million) will by the same estimate have approximately 1,590 million by the year 2000.

This is the scene on which the Christian Church looks and the task which faces it. Let us not talk too glibly about the naïveté of the early nineteenth century missions and missionaries; their thinking and actions may have reflected the general thinking and structure of their time (just as ours reflects the currents in our own time) but they were passionately concerned about people, individuals and peoples who did not know Christ. We need their simplicity and their evangelistic passion when we face the task before us. We may be standing at the end of one "missionary era," where methods and concepts will have to be changed and are being changed, but we do not stand at the end of Mission, rather at the beginning. Let the figures speak to us and lift our questions and concerns and problems up into a higher and wider perspective, that of the world in all its immensity to which and within which the Church is called to witness to the Lord of the world.

One reads the figures and as one reads, the mind goes far afield and the figures become living persons, fighting and struggling with real life. And it can happen that the reading changes into prayer and thanksgiving for the people behind the figures.

C. G. BAËTA

Missions, Churches and Continents

"Beside our roads and in our villages are lonely graves which remind us of men and women who came, a hundred or so years ago from over the seas, and gave all that they had to give for the faith that was in them."

These were the words of Dr. Kwame Nkrumah, the Prime Minister of Ghana, at a reception to welcome the fifth Assembly of the International Missionary Council at the beginning of this year, near Accra.

Ghanaian Christians recognized this choice of place for the first Assembly ever to be held on the African continent as an appreciative recognition of the young country's attainment. They believe that, as it was here that Europeans made their first settlement south of the Sahara, thus drawing this part of the world into the orbit of Western international relations and starting a distinctive period of history, so the achievement of their status in these relations may prove to be symbolic of the dawn of another new era.

It was in Ghana that Protestant missionary work first started. Addressing a gathering of Ghanaian doctors, Dr. Nkrumah appealed to them to be imbued with the same spirit of selfless devotion to the welfare of their fellow-men that inspired the early missionaries.

I have been to quite a few Christian international gatherings, but each time it was a new wonder, a benediction, a cause for thanksgiving. The Ghana Assembly was no exception: kindred spirits came from some forty different lands, to think out common problems together, to the mutual enrichment of all.

Under the general title, "The Christian Mission at this Hour," a great effort was made to see the place of the Christian mission in the revolutionary changes of the world today; to discover the lessons to be learned, the adjustments to be made, the new lines of advance to be followed, and to gain new insights into the nature of mission. Questions of organization and re-organization were also thrashed out, principally the question of the integration of the International Missionary Council with the World Council of Churches.

On this matter it was difficult to strike a balance between world and regional perspectives. To the younger churches of Asia the desirability of integration was a foregone conclusion: in fact, considerable resentment was felt towards any further links with "mission," which is now considered as a reminder of "colonial status." In Africa, the matter is viewed from a different angle. We needed assurance that our own needs and points of view would not be swamped in the larger body. Then, we had to worry about the missions themselves. A large section of Christian work on our continent is in the hands of missionary bodies who will have no connection with the World Council of Churches; they will not even have fellowship with those who are connected. Since, without cooperation at local levels, the whole work would suffer grievous, if not irreparable, harm, this question of integration cannot be an easy one to decide.

The Assembly approved integration in principle, but decided that ample time should be allowed for consultation. The deliberations of the Assembly were summed up thus:

> *Mission is the Lord's, and does not proceed from "older" or "younger," "sending" or "receiving" churches. All who owe obedience to Christ are under obligation to do their utmost to carry His Gospel to the world.*

Letters to the Editor

MIDDLE EAST TANGLE

DEAR SIR,

The interesting and informing article by Mr. Denis Baly in your April issue on " Middle East Tangle " seems, to one reader at any rate, to have led in its concluding paragraphs to some very tangled thinking by its author. What *is* the " injustice " to themselves which " Christians " ought to " accept " in this context; what *are* the " rights " which they " must go beyond others in not demanding "; and who would be the better off if such sacrifices (whatever they may be supposed to be) were made? A good deal of clarification seems to be needed here.

In the preceding paragraph Mr. Baly has been urging the Church to tell the British working classes to " tax themselves " (whatever this means), and " freely to admit refugees and foreign workers "! On the latter point, I should doubt whether there are many countries which have more willingly accepted workers from overseas than we have here. The former point raises a very complex economic issue, and while it is certainly very desirable that efforts should be made in western countries to raise the standard of living in Asia and Africa, vague exhortations to the British masses to tax themselves will get us nowhere.

But in his final paragraph Mr. Baly seems to have changed his ground altogether. He is now writing of the " worldly hopes " of the Church, and suggesting that " the Church of the West " should " allow her rights to be taken from her " and apparently make no claim to " maintain institutions " in Palestine. I am not aware that any demand has been made in any quarter in Palestine that any such abdication should be made. But what " institutions " is Mr. Baly referring to? Can he be suggesting that churches should be closed, priests and other ministers withdrawn, and no further services be held? It would be surely a paradoxical interpretation of the commissional command to " go into all lands and preach the gospel " that the Church should abandon the obligation of doing so in the very land in which the gospel was first preached. If Mr. Baly is so urgent to press the abdication of " rights " upon his fellow-Christians, who do not as it is share the privileges he himself enjoys in the state of Ohio, he must be much more specific about what he is demanding, who else may be urging it upon them, and what would be the spiritual benefits to anybody of such sacrifices as he desires.

Yours faithfully,

MAURICE B. RECKITT.

157, St. James's Court (Duke's House),
Buckingham Gate, London, S.W.1.

SIR,

Mr. Reckitt, many of whose books I am bound to say, I have read with interest and profit, seems to me to be expecting rather more than is possible within the limits of a 2,500-word article. If my thinking seemed tangled to Mr. Reckitt, it was in part the result of having been forced to try to say something of what I felt about the Middle East in such a short space. However, I think it is in part due also to some tangled thinking on Mr. Reckitt's part. He may perhaps assume that I am an American writing complacently to less fortunate Englishmen, who, in his words, " do not as it is share the privileges he himself enjoys in the State of Ohio." I am not quite sure upon what authority Mr. Reckitt assumes that he knows my economic position, or indeed, what he means by such privileges. However, I can assure him that I am, in fact, English and was also for seventeen years a missionary in the Middle East.

Consequently, I am very much aware that in any judgement I make upon either the English or the missionaries in the Middle East, I am judging myself. Mr. Reckitt, in his most recent book, rightly urges upon us that the Church should recover her prophetic voice and with deference to him I would like to suggest that I was trying, however ineffectively, to do something of the very thing which he himself demands.

In an article of the nature of the one I wrote for FRONTIER, it is not easy to do more than attempt to state one or two principles in the hope of provoking discussion. However, if Mr. Reckitt wants me to be more specific I might suggest that one way in which workers in the West could " tax themselves " would be by being less demanding than they are at present for continually higher wages. Secondly, it is doubtful whether it is a real Christian argument to say that because one has done more than other countries, one has done all that God demands. I am continually reminding my American friends of how much Britain has done in the way of receiving refugees and foreign workers, but I do not think that justifies the attitude of those who resist the admission of foreign miners to work in British coal mines. Thirdly, Mr. Reckitt says he is unaware that " any demand has been made in any quarter in Palestine that any such abdication " of the Church's rights in Palestine should take place. I can assure him that considerable pressure is being brought to bear on foreign missions just as it is being brought to bear on missionary activities in other parts of the Muslim world. It has not been possible to reopen all the institutions which the Church once had in what is now Israel.

What has disturbed me about the attitude of the churches in the Palestine region has been a tendency in some quarters to say that foreign missions have a special right to exist in the Holy Land, as if it might not be God's will that his work shall be done by the Palestinian churches. Further, both the Eastern and Western churches have demanded more than once that their " rights will require that Jerusalem will be international." I fear that the Church must continue to work in whatever situation God may place her and not make the mistake of demanding political rights.

I do not think that the fact that Palestine is the Holy Land gives us any special rights in that country beyond the duty which is laid upon us in any country to bear witness to Christ by whatever means may be possible.

Yours faithfully,

DENIS BALY.

Kenyon College, Box 46, Gambier,
Ohio.

CONFESSIONS

DEAR SIRS,

Congratulations on an exciting first issue! I thoroughly enjoyed it . . .

I was, however, somewhat stunned by the defeatist tone of the " Three Confessions." I would have thought that, at least among Christian leaders, one could expect a devotional life that is regular and rewarding, the kind of " mounting up with wings as eagles " that Isaiah describes as such a fountain of renewed strength. The " Confessions " left me with the impression that the devotional life is, after all, a nagging problem rather than a constant source of daily power for the kind of " worldly holiness" that our world and our church so desperately need.

Is not this a point at which the SCM movement could learn a few things from the IVF, as Heber suggests very aptly in his provocative book, *Fundamentalism and the Church of God*, and at which all of us could learn a great deal from some of the old saints and mystics?

Thanks for a first-rate magazine. I shall be waiting eagerly for future numbers.

Cordially,

JOHN STAM
(Prof. of Syst. Theology.)

Seminario Biblico, Box 1307,
San Jose, Costa Rica.

FOR POOH-BAHS

Dear Sir,

Why is Mr. Sisson, in your last number, so very confident that, when it is said that the Christian Frontier Council is composed of people "who hold responsible positions in secular life," the sense of "responsible" is "without a doubt, that of the most worldly usage"? The word is, admittedly, not a good one but I should suppose that it is not intended to convey any more than that the members of the Council are the kind of people whose knowledge and experience may be of some help to their fellow-Christians. To be a "Nob or Big Cheese"—I suppose we must be grateful that Mr. Sisson did not, at least, speak of V.I.P.s or Top People—is certainly not a qualification for membership and many members of the Council would be amused to hear themselves described as such even by the relatively unworldly.

Much that Mr. Sisson says about "Poo-Bahs" is very true. If it is any comfort to him, it is the kind of thing which might be said at a meeting of the Council. But does he really mean that it does not matter at all from a Christian point of view how we spend our time and earn our living, provided only that we are careful to do so in *depth*?

Yours sincerely
Daniel Jenkins.

59, Bryanston Street,
London, W.1.

CHRISTIAN OPPORTUNITY AND RESPONSIBILITY IN NIGERIA

Dear Sir,

The account given by your correspondent, the Rev. Douglas Webster, in your April issue, is a good revelation of the problems before the Church in Nigeria and the Anglican communion to which I belong. I have often discussed a number of the points raised by him with friends in this country and in Nigeria.

Two problems feature prominently. The first concerns reorganisation. The Anglican pastors have been biting off more than they can chew—trying to do too many things and often ending by not doing any well. Many of them mean well; but good intentions, as we know, are no substitute for sound policy. Nothing short of some radical change will remedy the present anomalies.

The second and the more fundamental question is the raising of the standard of the clergy. That the standards are poor at the moment we have in the main to blame the obscurantist attitude of the Church authorities. The ex-Grammar school boys, many of whom attended mission schools, have never been very popular in the circles of the pastors and the headmasters of their schools. They ask too many questions! Yet they are the potential theological graduates and the leaders of tomorrow.

What can we do? Two policies suggest themselves. We need a long-term scholarship scheme. The scholarship should be awarded primarily to Nigerian students for theological studies in institutions in this country, the University College, Ibadan, or Fourab Bay College, Sierra Leone. This in my opinion will make it possible to achieve what the Anglicans have been doing for long—the training and supplying of an indigenous ministry without sacrificing standards. I have not got a first-hand account of the state of the finances of the Anglican Church in Eastern Nigeria, but my guess is that it cannot carry such a scheme through without help from outside, and without the moral and financial support of our Christian mother and friend — the Church Missionary Society.

For the present we definitely need

more theologians, especially theologians with what I may call capital (T). Dr. T. E. Easterfield, in his interesting and stimulating article on another page of the same issue, makes a number of important observations. I am a student of economics, not a theologian, but I can cite other cases where the early missionaries' conception of the Christian religion is, by my own lay judgement, a very narrow one—a clear mistaking of means for ends, an attitude which logically meant that the conversion of the faithful was all that mattered. They thus failed to realise that such conversions created social problems, which needed some consideration, as well.

It is true to say that the old lingers in the minds of many Nigerian Christians. A number of them do not accept the thesis that some of the practices, for example taking part in village dances, are inconsistent with Christianity. Many others have doubts—doubts which have not been resolved by the often simple explanation that unbelievers go to hell, whereas the faithful go to heaven. They play safe by trying to keep their feet in both camps—professing to be Christians while not ceasing to hold the traditional belief in reincarnation. To pretend that all is well with the Church in Nigeria is to deceive one's self. But I remain an optimist. Our allies in the quest for a sound Christian society, if only we can co-operate with them properly, are already in the field. They are education, science, and the enthusiasm of the young for change.

Our friends must never forget that, in spite of the many centuries of Christian teaching, in spite of the Greek and Roman heritages, belief in witchcraft did not die in Europe until the arrival of the scientific revolution.

We need the prayers of all Christians. The harvest is plenty. The labourers are few.

Yours sincerely,

MACAULAY ALOZIE NWANKO.
25, Middleton Road,
Golders Green,
N.W.11.

A MEDITATION ON UNITY

"O Lord, my courage fails me under the intolerable burden of the distress of separated Christians. But I trust in Thee because Thou hast overcome the world. Love has this quality of producing limitless trust in the one we love. My trust in Thee is unbounded and rightly so, for Thou art the Almighty. My faith drives me to Thy heart, wherein I find Thy prayer: Father, may they all be one, that the world may know that Thou hast sent me. Father, may they all be perfected in the Unity. I, a sinner, pray Thine own prayer, and Thy prayer alone satisfies me. When and how will unity be achieved? What are the obstacles to be overcome? That is your decision, my faith only bids me pray with Thee, in Thee, that Thy unity may come, the Unity which thou hast never ceased to will, which Thou seekest, which Thou preparest, which Thou wouldst have realised long ago if we all, including myself, had been crystal clear between what would ascend from the creation through the Christian towards Thee, and what would descend from Thee through the Christian again towards the world." (The Abbé Couturier.)

"My Lord and King, show me my own faults and help me not to pass judgement on my brothers. The true greatness of repentance is to pray, for a man to kneel humbly before the Lord and to begin to love the brother in whom he has offended against the Lord." (The Abbé Couturier.)

RAJAIAH D. PAUL

South Indian Self-Criticism

The twenty-seventh of September, 1947—the date on which the Church of South India was inaugurated in the Cathedral Church of St. George, Madras—must for ever remain a memorable date in Church history. There are two things which made that inauguration unique. One is that this was the first organic union of episcopal and non-episcopal Churches which has so far taken place in Christian history. The second is that there was no attempt to come to a final agreement on all points of doctrine before coming together in an organic union. It was expected, and it has proved true, that the new Church would be gradually guided into all truth by God the Holy Spirit. Union is God's will, and " if any man will do his will, he shall know of the doctrine." The basic principle enunciated at the time was that every one of the uniting traditions has something unique and valuable which must be conserved at all costs and that there should be no attempt to bring everything into a single uniform pattern of life, worship, and thinking.

Such an attempt to create a new united Church out of different traditions, and on such assumptions as these, was looked upon by outsiders with some suspicion. Some even thought that it was merely tentative and experimental and that quite soon there was bound to be a reversion to the old position. But the ten years of the life of the Church of South India have proved that the C.S.I. is not an experiment. There is no possibility at all of it dissolving itself back into the old denominational Churches.

THE union has brought us a new sense of freedom and exhilaration and dependence upon the Holy Spirit. Very early in the history of the Christian enterprise in India, it was realised that Christianity would get its real chance here only if it were presented by a united body of people and not by various mutually exclusive and competing sections. The dividedness of the Church was impairing its evangelism; but it was felt also to be much more than wrong strategy. It was against the will of God. We in the C.S.I. have, since the inauguration, obtained a release from this oppressive sense of occupying a wrong position.

It cannot be said that the different groups of people who came together in this Church have become completely integrated, but it is true that we have unmistakably grown into a single fellowship. Nothing has struck our visitors so forcibly as the fact that in our Committees, Diocesan Councils, and the Synod, it is impossible after listening to a speaker to say from what background he originally came.

The C.S.I. has inaugurated a new type of life and has made it possible to present Christ to India to-day in a new and more convincing manner. There has been a noticeable increase—even if not a remarkable one—in the evangelistic activity of the Church, specially in "foreign missions" work outside the sponsoring diocese and outside India. The spiritual life of the people has been stirred up by special work among youth. Led by a new lay Order for Women in the Church, and helped by the formation and the functioning of a Church-wide Women's Fellowship, the women in the Church, both in towns, and even more in the villages, are beginning to feel and accept the responsibilities of Christian discipleship; and have begun to witness, as never before and in new ways, to the power of the gospel in individual and family living.

The C.S.I. has not yet achieved all that it set out to do when it was inaugurated. In the first place, in spite of its declaration that it will seek to become more and more Indian in its life, worship and thinking, not much "indigenization" has been achieved. The C.S.I. is not yet unmistakably or even noticeably an Indian Church. After a century and more of encouragement to copy meticulously the practices and modes of thought of their spiritual forebears, the different denominational churches, which came into existence as the result of the activities of missionary societies, find it well-nigh impossible to discard these western garbs and learn to think, behave and act in accordance with Indian religious traditions. Little can be achieved in this direction unless a new orientation is given to the training which our theological students and ordinands receive. This is, however, now beginning to be done. We are also doing intensive thinking about the matter. The great difficulty is to avoid syncretism while attempting indigenization.

Secondly, it cannot be said that, taken by and large, union has greatly or vitally affected the life of congregations. In the rural congregations in the monochrome dioceses, the village Christians do not have to deal with any other type of Christians, and so they continue to live and worship exactly as they were doing before the union. In such dioceses, even the town congregations are extremely conservative. Having no opportunity to see any other ways of worship than what they are accustomed to, they have not made any attempt even to experiment with the new C.S.I. liturgical forms which have come into existence and are being increasingly used in other parts of the Church. In the polychrome dioceses things are much better; but even here the ex-Anglican sections still persist in considering themselves superior to others and refuse to mix with their fellow Christians from other traditions, and there has been little exchange of presbyters between the different traditions.

The third defect which must be pointed out is that the C.S.I. has not yet succeeded in improving the spiritual conditions of its laity. The vast majority of the membership of the Church in this country now belongs to the third generation of Christians—a generation which has merely inherited its religion, and therefore takes it for granted and makes no attempt to make it a question of discipleship and commitment. The general level of the spiritual life of this generation of Christians is low and there is little difference to be seen between the lives of Indian Christians and the lives of those round about them. One of the most urgent needs of the Indian Church is a spiritual revival among the laity, which, however, can only be brought about by the coming of a new life among the clergy.

A large majority of the membership of the Church in this country is on a very low economic level and no spiritual revival will be possible unless it is accompanied by an attempt to raise the material standard of living of the rural Christians.

Our excessive dependence upon foreign funds for carrying on the institutional, and, to a not inconsiderable extent, even the pastoral work of the Church is a matter for great concern. This does not appear to worry Indian Christians. Quite a large proportion of them still think that the Church is there to run institutions and to give employment to Indian Christians, getting all the money needed for the purpose from abroad. They still expect their pastors to be supported by outside help, and will do nothing to arrange for, and will not accept, a ministry more suited to their own spiritual needs and their financial competence. The Church of South India, in common with the other churches in this country, is dangerously dependent upon funds over which it has no control, whether they be funds from abroad or funds given by Government. Christian schools, colleges, and hospitals are largely dependent on grants from the Government and on support from missionary societies, and would collapse if the Government refused to give such grants or the Societies found themselves unable to continue their support. Even our pastoral machinery would collapse if the Government decided—as is almost certain to happen sooner or later—to take over all elementary education. The village teacher—the bulk of whose salary is met from Government grants—has come to be the main spiritual and intellectual support of the local congregations over large areas.

Indian Leadership

Further, the Church in India is not yet producing fast enough and in sufficiently large numbers, enough Indians to fill all the places where outstanding leadership is required. It has been universally recognised and admitted on all hands that in the Indian Church no non-Indian should occupy any place of leadership where a suitable Indian of proved merit is available. And everywhere—in all the Churches in India—Indians are gradually assuming responsibility and are coming to fill all positions of responsibility. But we find that Indian leaders of the requisite quality are by no means plentiful. It has been our sad (but by no means unique) experience that second-rate Indians have had to be given the top place, merely because they are Indians. " The available Indian leadership in the Church, whether potential or actual, is woefully inadequate, not only in the sense of being quantitatively insufficient, but also of being often deficient and poor in quality, unable to rise to the occasion or even failing grievously under the burden, the power, the temptation of responsibility."

However, in spite of all this, there is much that the C.S.I. can thank God for. It set itself to be a pioneer in a new adventure for God towards healing the divisions in the body of Christ, and has lived for ten years in utter dependence upon the guidance of the Holy Spirit. Its life, thought and worship have been manifestly blessed by God, so that it has some lessons to teach, some example to show to other Churches exploring ways of re-union.

BOOK REVIEWS

Parkinson's Law: Or the Pursuit of Progress. C. Northcote Parkinson. With illustrations by Osbert Lancaster. (John Murray. 12s. 6d.)

Parkinson's Law is already deservedly famous. Whether it is being taken for the serious work it actually is, may perhaps be questioned. (It is a cruel choice: do the job shortly and with wit, and they think you are only being funny; do it at 400 pages and 42s. with the full academic apparatus and one and all will say your work is terribly significant, but probably no one save academics will read it.) I agree with those reviewers who claim that *Parkinson's Law* is a serious and important work in the social sciences; and conceive that in *Frontier* the reviewer's duty is to use some of Professor Parkinson's insights to ask questions about the organisation of ecclesiastical bodies.

Parkinson's law proper is "Work expands to fill the time available for its completion"; with it goes the analysis of how over-worked official A, appoints not a colleague (who would only be a rival), but two assistants, who in turn will later themselves require assistants. Result, they are all fully occupied; but no more real work (in the sense of effect on the outside world) gets done. This is illustrated from the remarkable increase of staff in the Admiralty and the Colonial Office in decades when the number of men at sea and the number of Colonies respectively have steadily declined. But are *our* offices innocent of over-elaboration which serves not so much the purposes of the office as to keep the worker in question happy? Seeing how much we are being enslaved by the typewriter and the duplicator (and I fear the publisher and printer!) should we not ask: Is this really needed?

The chapter on the Short List and methods of selection reminds me of those advertisements in the *Church Times*—"Colleague wanted for happy suburban parish. Central Churchmanship. Semi-sole charge daughter church. Diocesan scale. Write Vicar, St. Onesimus, S.W.55." Several of these appear every week, and many clergy will tell you that when they advertised there were no replies. It is not entirely surprising. After all, at any one time there are several hundred suburban, more or less "central" (i.e. no uncouth enthusiasm for Rome or Geneva), parishes wanting curates; why on earth should a potential applicant come to mine if I don't word my advertisement to indicate more precisely the character of the parish and the character of the curate I desire?

The analysis of the proper limits of an effective committee (this is one of the pieces that appeared earlier in the *Economist*) should, I suspect, make suggestive reading in the offices of the World Council of Churches (and perhaps elsewhere). Parkinson shows that at about twenty to twenty-two members a committee undergoes an organic change and when twenty-two is exceeded, becomes a quite unimportant public meeting. I am told that the Executive Committee of the W.C.C. has now twenty members: what will happen when Asia and Africa require fuller representation? If Europeans and Americans do not withdraw to make room, the Executive will change into something else and have to be replaced. The really dangerous step would be to let it be enlarged in order to be " representative " (the function of representation and the function of execution can be misleadingly confused) and the real work done outside by a smaller group, probably composed almost entirely of full-time officials. Some of the church feeling about " ecclesiastical bureaucracies " is perhaps due to a belief that in some cases this process has been completed.

Another topic treated (this is not a complete list) is that of the ratio between the size of the sum to be expended and the time taken to consider it in committee—the larger the sum, the shorter the time. Parkinson advances the provisional hypothesis that the largest sum the average committee is prepared to argue over in detail is the largest sum the members are prepared personally to lose in a bet. Church councils and meetings might think over this one, and try and find some way of establishing the *relevant* measure of *proper* control over expenditure.

" Perfection of planned layout is achieved only by institutions on the point of collapse ": the present House of Commons was opened in 1868 when the Reform Act of 1867 had finally transferred effective power to the Cabinet; New Delhi was a symbol of the end of the *Raj*. On this basis the splendid new TUC building in Great Russell Street presumably symbolises the transfer of effective influence from the officials to the shop stewards—and what does Church House, Dean's Yard, mean? Or does it not include " perfection of planned layout "?

There follows a disturbing analysis of the process by which an organisation fossilises. It starts with a slightly embarrassed acceptance of low standards (" We can't compete with the —ists "). Aided by such thoughts as " Clever perhaps; but is he *sound* ! " and the habit of saying not " Mr. A. makes me feel small," but " Mr. B. has better judgment," we proceed to the complacent smug belief that low standards are positively desirable, which will be inexorably followed by the outward and visible trappings of decay as all competent persons are cleared out or leave in despair. The only cure for this disease, says Parkinson, is a powerful injection of Intolerance and Ridicule—and sometimes it will be too late even for that.

Illustrations might be—but enough. I commend this book to all Frontiersmen, as I have commended it to myself, for penitential reading, accompanied by the insistent query, " Lord, is it I? "

DAVID M. PATON.

Making Sense of Theology

Systematic Theology, Volume II by Paul Tillich. (Nisbet. 25s.)

The more convinced I become about the truth and the power of the Christian faith, the more uncertain I am about our ability to make sense of its traditional expression to-day. Biblical theology has helped us to get back to the message of the bible, but we cannot put the clock back: the thought-world of the bible is far removed from the twentieth century, and I cannot become a latter-day fundamentalist without losing my intellectual integrity. The orthodox definitions of Christianity hang together in a neat and alluring logical scheme, but their technical terms seem to me more like counters in a game than meaningful symbols of reality. " Pre-existence of the *Logos* "; " Hypostatic union"; " Of one substance with the Father." . . . I can see what they mean: I can see that such definitions were true for fourth-century Christianity, but they are no longer meaningful for *me*. They are expressed in philosophical categories which are hard to accept today and which I cannot believe to be sacrosanct. For God did not reveal to us a particular philosophy: He revealed Himself in Jesus Christ. If we are to give a reason for the hope that is in us, we need, not outworn categories of thought, but an underlying philosophy that is meaningful and acceptable to us today. And yet I cannot retreat into the watered-down faith of nineteenth-century liberalism nor into what Tillich has called the " existentialist liberalism " of Rudolf Bultmann. Whatever else these are, they are not New Testament Christianity. I want the *whole* gospel, and I want it translated out of biblical imagery and transposed from Hellenistic categories into a frame of reference that is meaningful today.

It is just this that Tillich has attempted in his latest book, and that is why I must regard it as a brilliant work, original, seminal, architectonic. What is more, it is more comprehensible to the English mind than any of his other published works on theology. Many ends are still untied, and fundamental questions still remain to be asked, but this cannot destroy the greatness of this book.

Tillich first gives a summary and clarification of Vol. I, and then proceeds to deal with three main themes: Sin and finitude, Christology, Atonement. His metaphysics are derived from the *philosophia perennis*, but they are transformed by the new insights of existentialism and depth psychology. Fundamental to his thought is the separation between essential being (man as he might be) and existence (man as he is). "Adam before the fall" is a symbol of the dreaming innocence of undecided potentialities. Man as he is becomes aware of his finitude: he is driven by anxiety; he is estranged from the ground of his being, from others and from himself. His predicament involves him in unbelief, *hubris* and concupiscence. Because he cannot evade responsibility it becomes sin.

In this tragic situation Christ appears as the New Being, " essential man." The paradox of Christianity is that in *one* personal life essential manhood has appeared under the conditions of existence without being conquered by them. " In Jesus as the Christ the eternal unity of God and man has become historical reality." All men participate to some degree in the power of the New Being; to say that Christ is Saviour means that " he is the ultimate criterion of every healing and saving process." Those who participate in him participate in the New Being, though under the conditions of man's existential predicament and therefore only fragmentarily and by anticipation. Salvation has three aspects : participation (regeneration); acceptance (justification), and transformation (sanctification).

No potted summary of Tillich can do justice to the range and the power of his thought or to the closeness and complexity of his argument. I have four main sources of dissatisfaction. Firstly, Tillich's metaphysics depend upon a distinction between actuality and potentiality of being, which gives some reality to the latter; and I find this hard to accept. Secondly, I cannot agree to his combination of the certitude of faith in the Christ with radical historical scepticism about Jesus. Thirdly, it seems to me that Tillich accepts the New Testament as a true " picture " simply because it works. Finally, it seems unfair to speak both of Christ's death and His resurrection as "events," when he means by the former a probable fact and by the latter a living experience. This seems to me to veil the gnostic tendency of Tillich's theology.

HUGH MONTEFIORE.

Laying a Heretical Ghost

The Faith of the Bible. J. E. Fison. (Pelican A.408. 3s. 6d.)

Marcion, like Marley, has been dead these many years. Like Marley's, however, his ghost lives on. Even today, and in the most surprising places, one catches echoes of his voice. For Marcion is described in the *Dictionary of Christian Biography* as "a noted and permanently influential heretic of the second century." His particular form of heresy was that of a kind of theological schizophrenia which regarded the God of the Old Testament as different from, and inferior to, the God of the New Testament. He was the spiritual father of those who still wonder why we bother with the Old Testament, and to whom it never seems to occur that a full understanding of the New is quite impossible apart from some knowledge of the Old.

Happily Canon J. E. Fison, the author of *The Faith of the Bible* (Pelican A.408) shows no such tendency. For him the Bible is essentially one. The faith of the Old and the New Testament alike stems from the affirmation, "recited three times every day by every devout Israelite both in Israel and throughout the dispersion: 'Hear, O Israel, the Lord our God, the Lord is One.'" So for that matter does the faith of the Muslim, as we are reminded by the first half at least of the Muezzin's call: "There is no God but God." But that is another story. Canon Fison's immediate purpose is to demonstrate to Christian and Jew alike how much each has to learn from the other and how important it is for modern man to rediscover what is the faith of the whole Bible. That faith, as the author sees it, is subsumed under four headings: the unity of God, the holiness of Judaism, the catholicity of Jesus Christ and the apostolicity of Christianity.

The book is clear, succinct and eminently readable; its method is historical rather than philosophical or (in the abstract sense) theological, and it is essentially realistic. It contains not only admirable outlines of the principal books of the Bible—and how refreshing it is to plunge into the Old Testament by way not of the Pentateuch but of the first of the writing prophets, Amos!—but also convenient summaries of the main teachings and historical developments of the inter-testamental period.

But the book is no substitute for the study of the Bible itself. Indeed, its whole purpose is to drive us back to the Bible and with the aid of its copious references to enable us to discover for ourselves some of the essential clues to the unravelling not only of past but present perplexities.

Not that the unravelling is likely to be easy. In the end the challenge to Jew and Christian alike is to discover how far our "applause" of this or that vital point of Biblical teaching is "that of living participants in an abiding reality and not of dead spectators of a past drama." Ultimately, argues Canon Fison, this depends "not on any confession of faith, credal or otherwise, but on a genuine demonstration in corporate and individual life of that full catholic holiness which in the end Judaism failed to show and Jesus alone managed to express."

I do not dissent from what I conceive

to be the underlying point of Canon Fison's argument in this sentence. Yet I am not altogether happy about the form in which it is expressed, and that for two reasons. First, the seeming antithesis which it creates between “ any confession of faith, credal or otherwise ” and a “ genuine demonstration . . . of full catholic holiness ” is, or ought to be, a false antithesis. For the “ confession of faith,” in whatever form, should be simply a formal expression of that inward holiness, and one of its staunch bulwarks against the dangers of heresy.

More serious perhaps is the ground for my second uneasiness. For Judaism neither ceased to be, nor to develop at the beginning of the Christian era. Nor did the Christian society succeed very much better than the Jewish in expressing that “ full catholic holiness ” on which the author so rightly focuses attention. Indeed, it has always seemed to me that the failure of the Church in this particular respect was a major factor in forcing upon the Jewish people precisely those tendencies to narrowness and legalism which as Christians we are all too ready to find and to condemn in Judaism.

But that is a different question, and this book, which I most warmly commend, will have served its purpose in so far as it inspires once more a faith in the absolute and essential unity of God which Marcion and his often unwitting disciples have done so much to break down. WILLIAM W. SIMPSON.

Painful Crisis

Crisis in Communication. Malcolm Boyd. pp. 130. (S.P.C.K., 10s. 6d.)

This book comprises three chapters, a seemingly inexhaustible bibliography, footnotes of centipedal proportions, and a Litany of Communication. The language of the Litany is virtually unprayable: we are asked, for instance, to intercede “ in our technologically induced togetherness,” “ in our human encounters of anonymity at the elbow of anonymity.” The author evidently expects his readers as well as the Deity to understand this sort of language, for he uses almost every cliché in the socio-politico-psycho-religion-jargon box, and one hails inverted commas as signs of an imminent oasis of refreshing prose. This is a pity, for what he has to say about the Church's use of radio, television, and other mass media, is not unwise.

The book confirms our suspicion that the crisis in communication will continue as long as too much attention is centred on the *media* and not enough on the *subject* of communication. Mr. Boyd does nothing to settle the crisis, but he makes us more painfully aware that it exists.

VERNON SPROXTON.

Missionary Influence as a Political Factor in the Pacific Islands. Aarne A. Koskinen. *Annales Academiae Scientiarum Fennicae.* (Series B.78.1. Helsinki.)

It would be a pity if its distant origin were to prevent this excellent book becoming widely known. It deals with a question of great interest for the “ Christian Frontier ” with an impartiality that would scarcely be possible for a citizen of one of the great colonising powers. Dr. Koskinen is himself a Lutheran but he tries to be scrupulously fair to the Roman Catholics and has been assisted in this by a priest attached to the tiny Roman Catholic Church in Finland.

Missionaries who meant to steer

clear of politics became against their will deeply involved in tangled politics. At many points this book humbled my pride in my country, my church and my missionary society. It is a sobering book but in the end profoundly encouraging.

J.W.L.

Wisdom Without Tears

St. Augustine, Henri Marrou; **St. Paul,** Claude Tresmontant; **Buddha and Buddhism,** Maurice Percheron; **Master Eckhart,** Jeanne Amelet-Hustache. Men of Wisdom Books. Longmans. 6s.

It is a pleasure to welcome these translations of an excellent series by men of letters well known in France. In each case the life and character of the " wise man " is laid against an historical background, and there are numerous quotations chosen in a masterly manner. In the case of so copious a writer as St. Augustine this is no mean task. There are illustrations every few pages, many of them from little known works of art. As an introduction to these great men the series could hardly be bettered.

" What a shock for those who have formed an idea of the fathers so very far from the truth . . . to see in their works . . . more lively features and more natural graces than one could find in most books." (La Bruyère.)

J. E.

Not Newman's Line

The Political Thought of John Henry Newman. Terence Kenny. (Longmans, 21s.)

" Newman thought that social and political affairs were not his ' line,' but this does not mean that what he has to say about these matters, nor indeed, what he fails to say, can be ignored." Thus Mr. Kenny. This amounts to saying that it is because of Newman's general importance that the positions he took in political matters deserve to be studied. As to that general importance, Mr. Kenny reports the surely immoderate opinion that " Newman is widely considered among Catholics to-day to rank among the great doctors of the Church, even, some would say, to be of the stature of St. Augustine and St. Thomas Aquinas himself." Mr. Kenny has undertaken his task with a thoroughness appropriate to such an estimate. He has scraped the barrel of Newman's works for such political content as it has. This is a useful performance, even if it rather proves, in the result, that Newman's view that these things were not particularly in his line was a true one.

The political positions adopted by so subtle a mind cannot fail to be of interest. When Newman turned to explanation the subtlety had full play, yet the motives which exercised it were perhaps not extraordinary. One may regret that Mr. Kenny's treatment of his subject is not more frankly historical or even biographical, for Newman's unsystematic utterances about politics were occasioned by his successive personal positions, and would, one suspects, have been rendered more fully intelligible by such treatment. Much in his early views represents attitudes common in the England in which he came to maturity; much in his later views represents the current of thought in those days. If there is a " great gulf " between " the Newman of 1829 who was alarmed at the prospect of the disestablishment of the English Church " and the later Newman who "came to prefer the mediocre, neutral, tolerant State," the movement from one position to the other is, after all, natural enough in one who had abandoned the English Church for a species of non-conformity. It would be interesting to enquire whether there is not a relation between what Mr. Kenny speaks of as Newman's "life-long obtuseness to the vexing social problems of his age," or as his "notorious lack of a social conscience," and his abandonment of the English Church in favour of an institution with its finger less securely on the pulse of this country. Yet Newman was in some ways well rooted in England, and much that strikes Mr. Kenny as remarkable (e.g., his non-Thomistic approach to politics) is remarkable from a Roman, or more generally from a Latin point of view, but is not so if one views him as an Englishman.

C. H. SISSON.

BOOKS RECEIVED

A Prescription for Health. Addresses by A. S. Reeve and R. W. Luxton. (Church Council of Healing, 1/-.)
Atomic Radiation Dangers. H. W. Heckstall-Smith. (J. M. Dent & Sons, 7/6.)
Autobiography of a Saint. Thérese of Lisieux. Translated by Ronald Knox. (Harvill Press, 21/-.)
Body and Mind in Western Thought. Joan Wynn Reeves. (Pelican Books, 5/-.)
Call to Istanbul. Constance E. Padwick. (Longmans Green & Co, 16/6.)

The Christian Approach to the Hindu. Jack C. Winslow. (Edinburgh House Press, 2/6.)
The Christian Approach to the Jew. H. L. Ellison. (Edinburgh House Press, 2/6.)
Christian Obedience in the University. J. Davies McCaughey. (S.C.M. Press, 25/-.)
Christian Pacifism in History. Geoffrey F. Nuttall. (Basil Blackwell, Oxford, 10/6.)
Christian Witness in the Home. W. F. Batt. (I.V.F., 9d.)
Church of Free Men. Gordon Hewitt. (Highway Press, 2/6.)
Concerns of a Continent. James Hoffman. (Friendship Press, $2.95.)
The Free Church. Franklin Hamlin Littell. (Starr King Press, $6.)
Human Nature and Christian Marriage. William P. Wylie. (S.C.M., 8/6.)
Jordan. Ann Dearden. (Robert Hale Ltd., 21/-.)
Lambeth—What's That? C.M.S.-S.P.G. (C.M.S. & S.P.G., 1/-.)
Matthew's Witness to Jesus Christ. H. M. Ridderbos (World Christian Books). (Lutterworth Press, 2/6.)
Middle East Indictment. Arslan Humbaraci. (Robert Hale Ltd., 21/-.)
On Missionary Service. David Evans. (South Africa General Mission, 1/-.)
The Kingdom of Free Men. G. Kitson Clarke. (C.U.P., 18/6.)
The Psalm as Christian Praise. R. B. Y. Scott (World Christian Books). (Lutterworth Press, 2/6.)
The Pattern of Love. William P. Wylie. (Longmans, 16/-.)
Swiss Family Robinson. Johann Wyss. (Andrew Dakers Ltd., 2/6.)
Windsor Sermons. Alec Vidler. S.C.M. Press, 15/-.)

Frontier Fixtures

Next Frontier Luncheon

The Reverend Daniel Jenkins will speak on "The Establishment—political, social, ecclesiastical," at the Y.M.C.A., Great Russell Street, London, W.C.1., on Thursday, 13th November. Further details and application forms will be available in the next number.

Dunford Ecumenical Week

May we remind readers that the third annual ecumenical week for lay people will be held at Dunford College, Midhurst, Sussex, from 30th August to 6th September. Like its successful predecessors, it will combine conference sessions, open discussion, quiet prayer and Bible study with the opportunity for rest and recreation in beautiful surroundings.

The main topic for the first half of the week will be "The Worship and Witness of Local Churches." The Rev. David Paton will give talks and open discussion on worship. Prayer, sacraments, the Bible and our Christian hymns are common to all our churches: can we discover the rich unity lying behind our divisions?

The second half of the week will be centred more on specific preparation for local ecumenical work, with talks and discussions on the ecumenical machinery we possess and how we can make best use of it, and on the difficulties and opportunities of co-operation at the local level. Speakers will include Miss Janet Lacey (Inter-Church Aid), Mrs. Canadine (Secretary to the Sussex Committee of Christian Congregations), Kathleen Bliss and John Lawrence. Mr. Raymond Hall will talk about music in worship, and those members of the Conference who wish to do so will make their own music with him. There will be plenty of free time for reading and conversation outside the sessions. The charge will be nine guineas, of which 10s. should be sent as a non-returnable registration fee to the Rev. R. G. Bliss, Bursar, Dunford College, who will supply further particulars.

Private Holidays

Dunford will be open for private holiday bookings from 16th to 30th August. Guests who are interested in ecumenical or "Frontier" concerns are particularly welcome over this period. All enquiries may be addressed to the Bursar.

Frontier Reading Party

From 6th-13th September Dunford will be open for a Frontier Reading party of a most informal kind. People interested in Frontier and ecumenical topics are invited to spend the week in reading and holiday. On the five weekday evenings, Monday to Friday inclusive, Dr. Alec Vidler will talk about books he is reading and a lively discussion can certainly be promised. For the rest of the days, there is a small library and plenty of space for quiet reading and recreation. Dr. Vidler and others plan to spend a good deal of time on Cowdray Golf Course or walking the downs. The cost will be nine guineas.

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Frontier is a non-profit-making Christian venture.

It is the organ of the World Dominion Press and the Christian Frontier Council.

The Christian Frontier Council is a fellowship of thirty or forty laymen and women who hold responsible positions in secular life and have met regularly for the past sixteen years to explore with each other the practical implications of their faith. They include members of all denominations. From time to time the Council forms specialised groups to deal with subjects such as politics, medicine, or education. The Council does not seek publicity, but on appropriate occasions the substance of its discussions will be made known in this journal.

The World Dominion Press, founded in 1924, is the publishing branch of the Survey Application Trust. It exists to study and promote the growth of self-support, self-propagation, and self-government in the newer Christian churches of the world, and the survey of unevangelised areas and peoples. In pursuit of these aims it has published a comprehensive series of studies, both of regional situations and of the application of the teaching of the New Testament to the expansion of the Church in the modern world.

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From the Editor

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Elsewhere in this issue of FRONTIER the Archbishop of Canterbury and Mr. Denis Healey grapple with the fearful problems presented by the existence of modern armaments. They would both, I think, agree that these problems cannot be solved without a change of atmosphere in the world. So long as the cold war continues the danger of hot war is greatly increased. That has been shown in Quemoy—and in other places, too. While "East" and "West" distrust each other as they do, each will arm against the other. There have been times when both seem to have been obsessed with arms but each side has always realised in its saner moments that this contest will not be decided by arms alone. And lately there have been indications of an increasing understanding that the two systems are already locked in "peaceful competition" for the world's loyalty.

Unless we take this to heart "western" civilisation will go down. That would not be the end of the world but it would be a tragedy to be measured with the same measure as the fall of the Roman Empire. Christians ought to know that life is always precarious and I see no good reason for dismay. But to take some obvious instances, if Anglicans realised the uncertainties of the future, they would be less complacent about the present method of appointing Bishops in the Provinces of Canterbury and York. And if all our people realised what poverty and misery there is in the world, they would look with different eyes on the coloured people who come here in search of work. I now quote some words from a recent sermon preached by the Rev. Daniel Jenkins at the King's Weigh House :

> It is an extraordinary thing about people of liberal sentiment in this country in these days. They are extremely sensitive about the importance of avoiding colour bars and are quick to condemn efforts to discriminate against people on the level of social life and personal relationships because of the colour of their skin. This is altogether to the good, especially because of the attitude of many people in many parts of the world. But they are comparatively uninterested in the large questions of the relation between the privileged and the handicapped peoples of the world and of the increasingly urgent problems created for the prosperity and peace of mankind by the widening gap between them. The result is that their profession of generous sentiments can often seem like the hypocrisy of those who cling to all the advantages of privilege and yet want to feel virtuous at the same time. . . .
>
> I always get angry when people explain the lack of social idealism of the young on the ground that the social justice for which their fathers fought has now been won. These people remind us that the fight is only beginning and

> that it is self-centredness and self-indulgence on our part which prevent us from seeing it.

If in the next twenty years we invest enough money and brains in the British West Indies, and if we bring enough spiritual insight to the investment, West Indians will no longer want to come here as unskilled labourers. But the investment of money will have to be on a far greater scale than we have imagined ; and those who carry out the investment will need to have resolution and humility combined in a way that is rare among missionaries and rarer still, though not unknown, among business men. To take our proper share in the development of the British West Indies is but a small part of our task as British and a still smaller part of the task of the whole western world. Italy has a harder task in her own undeveloped South and France has an infinitely harder task in Algeria.

In the long run Communism, or some new system as yet uninvented, will prevail unless the "West" can do three things. It must show that it has an economy that can progress steadily and rapidly without slumps. It must make the coloured peoples feel that the white peoples accept them as equals. It must help the peoples of Asia and Africa and Latin America to live a more abundant life. And it must do all this at a time when mouths are increasing much faster than food has ever increased in the past.

None of this is impossible. The population problem will not solve itself but that is not to say that it cannot be solved. If the standard of living is raised high enough, past experience suggests that population will tend to equilibrium. But to reach that point will need an effort beyond all our present ambitions. It has been suggested by the Labour party—but the suggestion has not met an encouraging response—that we should set aside one per cent. of our national income for the development of backward areas. That might do for a start but in the end we shall not get off so lightly.

Perhaps the hardest thing is to decide where the burden is to fall. If we decide to spend a certain percentage of our national wealth in this way, who is to pay ? Shall we increase taxation or withhold increases of wages or allow our currency to inflate, thereby placing the burden on pensioners and other people with fixed incomes ? Or is there some other way ?

To state the problem is daunting ; but to tackle it seriously might take our minds off atomic war. After a few years of wholehearted peaceful competition with the "East" the atmosphere would be changed. We might find ourselves less obsessed on both sides with the thought of military conflict and more prepared to take disarmament as a serious possibility and, in the end, as a necessity for our survival.

Notting Hill

We have often been told both by our friends and our enemies that if we in Britain had a serious racial problem we might behave very like most white people in the Southern States of America or even South Africa. Notting Hill has shown all too clearly that this might show itself to be true if we continue to drift without a policy for making coloured people at home in our national life. This is not the place to discuss what such a policy might consist of, but this is the time for Christians to do what they can as individuals. There are fewer than 200,000 coloured people in this country. It is their concentration in a few pockets that leads to tension.

I am glad to find that Daniel Jenkins has worked this point out more fully in the sermon which I have already quoted. I give his words :

> What happens at present is clear enough. Jobs are most available for these people in the big cities and they have to find places to live where they can. They naturally gravitate to the poorer neighbourhoods, and especially to those awkward transitional places where family houses have been split up into tenements. But these are already the chief problem neighbourhoods of our own communities. They have a shifting, restless population who impose great strain on the community services—the people who make up the waiting lists for council houses and who crowd the out-patients' departments of the hospitals and, in some instances, the police courts as well. It is these neighbourhoods which are required to bear the main brunt of this new invasion, the neighbourhoods which are very nearly the least competent in the whole country to do so. Is it any wonder that trouble arises?
>
> If, then, those of us who live in Westminster and Hampstead and Bournemouth and Malvern feel it right to insist that immigration from the Commonwealth to the Mother Country should remain substantially free, we have a public duty to insist that the immigrants should be spread more evenly throughout the whole community, so that neighbourhoods with greater social resources can take the strain from those already overpressed. There may be problems attached to integrating a hundred West Indian individuals and families into the setting of the Esher Urban District Council but they are nothing compared to those created by the arrival of another thousand into the Notting Hill and Brixton areas. We can save some of the energy expended on indignation at the Teddy Boys of Notting Hill for thinking out imaginative schemes of helping people from abroad fit in more easily in other places.

There is a great deal that Christian people could do. Some of them are already doing some of it. But they could do much more to give coloured people a chance to make their homes in places where their presence creates no great problem. How many parishes, how many Christian property owners have taken this challenge? How many landladies? How many people with a room to let? The British respond to an appeal to the best that is in them. Let the appeal now be made.

First-aid must come first but it will be useless if the causes of the disease are not tackled. We still know little about the causes of racial friction here and in other countries. Study is needed and Christians should initiate and take part in this study. One hopes that the newly founded Institute of Race Relations will help here. But no study and no personal friendliness will relieve the poverty which makes West Indians, West Africans, Indians and Pakistanis exchange their homelands for our fog and rain and our stand-offish social life.

The greatest need of the present age is to rouse the compassionate imagination of the white peoples. The missionary societies, who have a good record in this matter, could do more to stir public opinion. So could Inter-Church Aid. So could every Christian within the measure of his opportunities. In particular Christians working in Television have at their disposal the most powerful of all means of rousing the imagination of a whole people. Here is the need of the world. Here is the chance for the Churches to preach the Gospel in a way that speaks to the hearts of present-day men and women and children.

The Russian Church and the W.C.C.

Last August I had the privilege of being present as an interpreter at the conversations between the World Council of Churches and the Russian Orthodox Church at Utrecht.

At a time when the politicians of "East" and "West" were failing to arrange a "Summit Conference," leaders of the Church on both sides of the iron curtain were meeting and discussing controversial matters in an atmosphere of friendship and understanding. That is already something. An agreed record of the talks has been prepared and, though it will not be published, there is no reason why it should not be shown in confidence to responsible public men in the "East" as well as in the "West." It is possible that this kind of friendly interchange may prove more persuasive than the angry interchanges of the United Nations. It would be fatal for the churches to play at amateur diplomacy but they can help in bringing each side to a broad understanding of the other's point of view. This is important because there is a genuine element of misunderstanding in the present friction, even though much friction would remain after all misunderstanding was removed.

The Russian delegation, led by the Metropolitan Nicholas, expressed a clear view on the question of peace, but they listened with attention to other views. Both sides agreed, in the words of the communiqué, that "further contacts would be needed in order to achieve agreement about the different ways towards peace which each is following".

Fears that the Russian delegation would be chiefly concerned with politics were natural but proved to be unfounded. It is not without reason that the communiqué puts theological questions of "Faith and Order" before peace. As the Archbishop of York has said recently (in *Sobornost*), "the Orthodox Church is like an island of eternity in the visible world, serenely refusing to come to terms with a large part of the movement of history." The theology of the Christian frontier is strange to the Eastern Church. So the concern of the World Council of Churches for questions of "Life and Work" looks at first sight to Russian Christians as if it were worldly and even political. The Russians were anxious above all to satisfy themselves that "Faith and Order" was not being overshadowed by "Life and Work." I was impressed by the skill and penetration with which Dr. Visser 't Hooft and Dr. Franklin Clark Fry dealt with these questions. I think that the Russians were equally impressed. And the presence of an outstanding Greek Church leader, Metropolitan James of Melita, in the World Council's delegation helped to bridge the gap in understanding between Eastern and Western Christians.

The atmosphere of the meetings was informal and relaxed. The chairmanship alternated between Metropolitan Nicholas and Dr. Fry, but the delegates were hardly aware which was in the chair, so good was the understanding between them. Plain speaking in love and courtesy was the rule. Each side showed readiness to listen to the other and a shrewd understanding of just how far any point should be pressed. On some points a full explanation was sufficient to secure agreement. But this was only a first meeting and many matters were left for a fuller treatment in subsequent contacts. There was good co-operation in matters of translation and drafting. Such difficulties as occurred did not concern misunderstanding between those taking part in the conference so much as the possibility of misunderstanding by those who had not been present. The Russians in particular attached great importance to carrying other branches of the Orthodox

Church with them in any approach to closer relations with the World Council of Churches.

The Russian Orthodox Church has now been invited to send observers to future meetings of the Central Committee of the World Council. There is a good hope that the invitation will be accepted. And there is nothing to prevent the Russians taking part informally in other ecumenical meetings, whether these concern "Faith and Order" or "Life and Work." Moreover, there is some reason to think that other Churches in the Soviet Union may follow the lead of the Orthodox Church in seeking closer relations with the rest of Christendom. But these new links are fragile and no one can foresee what difficulties lie ahead.

Lambeth

As the Anglican editor of an ecumenical journal I am constrained to say that Anglicans ought to take the Lambeth Conference as an occasion for humility; as indeed some of them do. The largest church in Christendom is the Roman Catholic Church, the Eastern Orthodox are the next largest. Even among the remainder, Anglicans are by no means the largest church. We are not much to look at. If we have a special calling that is not because of any special virtue on our part. God's calling seldom falls where man would expect. And we have so often failed to live up to our calling that we alone are to blame if the world fails to see that our earthen vessels contain a special treasure. But having said that, we are bound to go on to say that we believe that our church has a calling. If it were not so we would have no right to exist as a separate church.

To say that there is an Anglican calling is not to deny any other calling. The glory of one is not dimmed by the other. Every people is the people of God and the glory and honour of every nation shall be brought into the new Jerusalem. Anglicanism does not contain everything that constitutes the special treasure which the English people have been given in trust for the universal Church, but it is at least a significant part of that treasure.

As the months go by I believe it will become clear that the Lambeth Report is important for the whole Church of God. The statements on the authority of the Bible and on eucharistic doctrine show how the wounds of controversy among ourselves are healing. And this is important for the healing of other divisions too. It was resolved at Lambeth that the churches and provinces of the Anglican Communion could be in full communion from the outset with the United Church of Lanka (Ceylon), if the proposed union of churches in Ceylon goes through. Subject to certain modifications, the same would apply to the proposed unions in North India and Pakistan. This is of the first importance. In the past it has been said with some reason that it was difficult to discuss reunion with the Anglican churches because it was impossible to make out what plan for reunion they would eventually accept. Anglicans now have the indefinable but weighty authority of Lambeth for saying that Ceylon provides a model which is acceptable to us.

In North India and Pakistan the position is complicated by the existence of a Methodist episcopate which is not in the apostolic succession, and as the Lambeth fathers point out, the provisions of the Plan of Union for securing a united and acceptable ministry are "undoubtedly confusing." It is to be hoped and prayed that eventually a clear and satisfactory rite for this all important purpose will be worked out.

On p. 2.43 of the report there occurs a sentence which has not yet attracted all the attention it deserves : "It is the Committee's opinion that the Anglican Churches ought to be ready to recognise the Presbyterian Churches as true parts of the One, Holy, Catholic and Apostolic Church, and that the spiritual effectiveness of their ministerial orders ought not to be implicitly or explicitly questioned." These carefully chosen words go a long way to meet the very reasonable demands of non-episcopal churches which are contemplating closer relations with Anglicanism.

I have no wish to plunge into the controversy raised by the resolution on "family planning," but perhaps I may be allowed to say that the significant thing is not so much the conclusion reached as the theology which lay behind it. It is a pity that some of the critics have attacked the conclusion without coming to grips with the Bishops' concern for the whole family as part of God's design for the world.

The Psalms and the Christian Frontier

Sometime ago a friend of mine who lives on the "Christian frontier" was speaking of the way in which the Bible helped him to get through the rough and tumble of a secular vocation. I said something banal about the New Testament and my friend replied : "No. In this case I often find more help from the Old Testament. The terrible situations that people get into in the Old Testament are so like the difficulties of one's own life."

Of all the books of the Old Testament the Psalms are found by many Christians to give the greatest help in trouble and the best expression of Christian praise. But no book presents greater difficulties to Christian use. Recently I have come across two books about the Psalms which have helped me. One is *The Psalms as Christian Praise*, by D. B. Y. Scott in the series of World Christian Books. It gives just the scholarly information which helps one to use the psalms devotionally. The other book is Professor C. S. Lewis' *Reflections on the Psalms* (Bles, 12s. 6d.). Prof. Lewis says in the introduction : "This is not a work of scholarship. . . . I write for the unlearned about things in which I am unlearned myself . . . talking about difficulties I have met or lights I have gained, when reading the Psalms. . . . I am 'comparing notes,' not presuming to instruct." This is a brave and honest book. The author wrestles with real difficulties and his wrestling will help other wrestlers.

The Crown of Mr. Eliot's Work

In *The Elder Statesman* Mr. T. S. Eliot has written a contemporary Everyman. You and I and everyone are the Elder Statesman. All Mr. Eliot's previous plays seem to be a preparation for this play. Here at last he has found the perfect form for what he wants to say ; and he goes so quietly beyond what he has said before that one may not take in at once what he is doing to one. In *The Elder Statesman* the teaching of modern psychology about the neurotic self and the true self and the Christian teaching about contrition and forgiveness come together naturally and lead to a showing of the true nature of love that is simpler and more direct than anything in English literature for many years. Every difficulty is faced through to the end, so that in the end a very simple honest statement about love carries conviction. When this play has had time to work its way into the consciousness of our generation I think we shall be less mawkish and more outspoken in our intimate relations. The play makes no open appeal to religion but in its quiet way it may start the conversion of many souls. J.W.L.

THE ARCHBISHOP OF CANTERBURY

Not by Dread Alone

MR. PHILIP TOYNBEE'S book *The Fearful Choice* contains an Essay by him on "Nuclear Warfare and a Policy to avoid it," with twenty-two comments on his essay by various contributors of whom I was one, and (in a postscript) his reply to them. I am told that my very modest comment has caused among some readers of it a "barrage of misunderstanding" while a few newspapers by taking one or two sentences of it out of their context and passing a mistaken judgement on them have greatly increased the area of possible misunderstanding. Since the subject is one of such tragic possibilities, it may be helpful if I try to show my comment in its proper light.

Mr. Toynbee's argument was that since a nuclear war would involve the total destruction of this country and perhaps of the human race at an unspeakable cost in human suffering and anguish, the possibility of such a war breaking out must be prevented at all costs ; our policy therefore must be immediate acceptance from Russia of the best available terms ; and, if America would not go with us, then we must unilaterally renounce the use and possession of our own nuclear weapons and refuse to allow the continued presence of American arms on our soil.

Mr. Toynbee asked me, as he asked others, for a brief comment on his thesis. I was unable to regard the policy he proposed as either necessary or wise. Moreover, it seemed to me a policy based entirely upon fear of what might happen if in fact nuclear warfare did break out. Indeed in his postscript Mr. Toynbee says that he wrote his essay "in a state of acute distress and fear."

My brief comment was in effect that while I fully agreed about the horror of the possible consequences, I was convinced that it is never right to settle policy simply out of fear. There must be some better motive than that. Lord Portal of Hungerford made the same point more pungently in these words :

> Someone has said that fear is a bad adviser, and I do not think the truth of this could ever be more clearly shown than it is by your pamphlet.

Here is a consideration of very great importance which should be borne in mind in any discussion of the possibilities of nuclear warfare or indeed of any other human hazard. Fear is a factor in most human calculations—fear of something, fear of someone. It often plays a useful part by warning us to be careful and not foolhardy. Perhaps more often, it presents a temptation to us to run away from duty. It may sometimes neither warn nor tempt but simply paralyse or produce panic. When fear takes a noble form and is fear only for others, it may all the more mislead by letting us, in our anxiety for them, treat possibilities as though they were already realities and hypothetical dangers as though they were realised disasters. For these and other reasons Fear is a bad adviser. If critics wanted to make public reference to my comments in this book, here was a piece of advice to which attention might well have been drawn, since very many people in discussing nuclear war allow themselves and their judgements to be almost entirely dominated by fear of the physical horrors which it would inflict upon this and other countries or indeed upon the human race. An American journal summed up my contribution excellently by saying that it was "a tart reminder that man cannot live by dread alone."

But I was not content just to say to Mr. Toynbee that fear is a bad adviser : I asked myself what he was afraid of. The answer was clear. He was afraid (as indeed we all must be) because if there were to be a nuclear war,

(*a*) a great many people would suffer an appalling amount of physical pain or maiming,

(*b*) the human race might be destroyed.

These fears are both legitimate and formidable. They cannot be honestly faced and overcome without raising certain strictly theological problems. It was not possible in a brief comment to discuss these problems ; but it was possible just to glance at them ; and since the theological problems are old and familiar I thought that a glance would be enough. I wished only to indicate that these two fears were not enough by themselves to bear the weight of the policy which he was trying to establish. One newspaper commented : "If this is the only spiritual guidance the Primate can offer anxious millions on this supreme question, he had better hold his peace." It was in fact not spiritual guidance at all, nor was it offered to anxious millions, but (as a reference to the book would have shown) it was a criticism of a particular point in an argument put forward by Mr. Toynbee.

I must now refer more fully to the two theological questions towards which I glanced.

(A) Mr. Toynbee was afraid of the physical suffering which would be caused. This is part of the old and distressing problem involved in attempting to reconcile the reality of God's love with the existence of human pain. This problem of suffering does not increase in difficulty as more people suffer or as people suffer more. It is not a quantitative problem at all. So far as quantity goes, each person can only suffer so much physical pain as his body can stand without loss of consciousness. The theological problem is to understand how God, who is the God of mercy and pity, can tolerate that even one man or woman or child should suffer the extremities of human physical and spiritual pain. The Christian answer is to be found by looking first at the Crucifixion of our Lord and then at His Resurrection. I said in my comment that Christ in His Crucifixion showed us how to suffer creatively. In his postscript Mr. Toynbee says: "I can see little creative in the kind of passive death or anguish which would result from nuclear war." Then he has not looked far enough. All death and all forms of anguish are passive—something to be endured: and death or anguish caused by nuclear war do not differ in kind from death or anguish caused by a train disaster or a road accident or a house on fire. The creativeness is not in the kind or degree of physical suffering, but in the manner and spirit in which it is endured, as the Crucifixion shows. Not infrequently in our experience of other people's dying we can see something being created or failing to be created in them as they suffer and die. God sees the final result as each member of the human family comes before Him on the other side.

What I have said applies to us in our capacity as sufferers. Quite other moral and theological questions arise when we ourselves are called upon to cause suffering to other people; and they are inherent, of course, in the problem of nuclear warfare since in one aspect of it our nation, and we as its citizens, might be called on to cause or at the least to connive at the human suffering entailed. But these questions did not seem to me to be directly raised by Mr. Toynbee. They involve many complicated aspects of the exercise of human responsibility, and of the responsibility of statesmen in particular to which no reference was made in his essay. But here, too, men must not exercise responsibility by dread alone, but "by every word that proceedeth out of the mouth of God." However that may be, I was dealing only with Mr. Toynbee's essay; and it was my view that he should not base his argument only on the motive of fear of pain, however extensive. So far as I have seen, my critics did not disagree with me on this point. Their criticism was confined to the second and less immediate ground of Mr. Toynbee's fear.

(B) Mr. Toynbee was afraid that the human race might be destroyed, and based his policy partly on this fear. I am more interested in the present and future welfare of each man, each woman, each child, in his or her own personal being than I am in "the human race and its future." But as Mr. Toynbee brought the human race in more than once, I thought it well to suggest in a sentence or two that fear for the human race was no ground on which to base a policy. I did it in these two sentences :

> For all I know it is within the providence of God that the human race should destroy itself in this manner. There is no evidence that the human race is to last for ever and plenty in Scripture to the contrary effect.

This was to say to Mr. Toynbee in effect : "You need not trouble yourself as to whether or when or how the human race will come to an end. There is no evidence that it will last for ever. There is reason for thinking that it will come to an end. Neither you nor I can tell whether in the providence of God it will end by the effects of nuclear war or by some other means or not at all. So don't base your policy on fears about the extinction of the human race."

That is a plain statement of fact in full accord with Christian doctrine. And yet it is these two sentences on which some critics have fastened and from which they have managed to draw very strange and untheological inferences. Here are two of them :

1. One paper, seeing that I had used the words "within the providence of God", accused me of suggesting that God might *choose* to put an end to the human race by means of a nuclear war. To say that something may be within the providence of God means that it may conceivably be within the foreknowledge of God. Nothing that happens on earth can ever be outside the foreknowledge or providence of God. But that does not mean that God pre-determines everything that happens. Theology holds that there is a realm of action in which God chooses and a realm also in which man bears the responsibility of his own free will. Choice of an evil, conscious-

ly or unconsciously, must be attributed to the sin and stupidity of men, but never to God.

2. It was said that these two sentences are "bleak pessimism," "show that (I) have lost faith in mankind," "condone fatalism and deny free will." Christian hope, Christian optimism, Christian faith in mankind and Christian belief in man's measure of free will do not depend in any degree at all upon beliefs about how long the human race will continue to exist or how it may one day end. All these Christian possessions are ours now ; they are constantly given to us and daily renewed in us by God and by Him alone. It is only as we free ourselves from bondage to the things of this world that we are free to serve Him without fear and to judge the affairs of this world by His standards. It is the materialist, scientific or otherwise, who, by denying God, condones fatalism and denies free will.

Mr. Toynbee himself refers to free will, saying that "God has given us free will so that we may avoid destroying ourselves." It is a clumsy phrase. We destroy ourselves only if we let ourselves remain in bondage to this world and to the physical pain, suffering and extinction which inevitably belong to it. God gave us free will in order that by His grace we might find our release and fulfilment in the love and service of His eternal kingdom. Part of our service here is that we should love our neighbours as ourselves and therefore should try to protect them from suffering, physical or spiritual—but not to the neglect of our other Christian responsibilities. A constant and difficult part of our Christian duty is to make choices when necessary between one duty and another, by seeing them in the light of eternity. Mr. Toynbee's policy was formed, so far as I could see, only by reference to fear of temporal pains and perils. Our Lord said, "Fear not," and taught us how to conquer fear. The Christian has to make many fearful choices, but his decision must be fearless.

I conclude with a very brief statement of my own attitude. Some Christians think the possession and use of nuclear weapons morally indefensible, others think that their possession and possible use can be defended on moral grounds. To this argument there is no end, though wherever it is tested the balance of Christian opinion is, I think, against accepting the former of these two views. It seems to me wise that Christians should frankly recognise the division of opinion and not be unduly disturbed about it. It is a legitimate difference of opinion. Then they can concentrate on such practical steps as can be taken in the political field to achieve what all

Christians desperately desire to achieve, the making of war itself, and of nuclear war in particular, first unlikely and then impossible. We should all agree that war, and, *a fortiori* nuclear war, is abhorrent in its nature and repugnant to the Christian conscience, and that every statesman must be encouraged to direct his every word and action towards the removal of war, stage by stage, from the field of international relations. It must, however, never be forgotten that Christians and Christian statesmen do not make the conditions in which they work nor have they the power always (or often) to do just what they would of themselves wish to do. We can only try to make the best out of our conditions, recognising the limitations imposed on our freedom of action by the facts or by the obstinacies of other men or by conflicting responsibilities. For this reason Christians will always be patient with one another since, in the application of Christian principles to the raw and sinful facts of the world, there is a large room left in which a Christian citizen or statesman may make mistakes of detail (and especially of technical detail) either in his judgement or in his motives or in his methods of expression. It is hard to "have a right judgement in all things." The ordinary Christian citizen can never be in such a good position to judge as the statesman. But he can and should watch to see where the statesmen seem to be diverging from the true path or the best path, and must, by the power of sympathy and prayer, and, where necessary, by ordinary or even extraordinary political methods, try to help them to keep to or return to the true course. That is an exacting task in itself, and will take all our powers of spiritual insight and energy within the context of a spiritual purpose on which all Christians can agree.

Letter to the Editor

DEAR LAWRENCE,

I find Daniel Jenkins in the July FRONTIER stimulating, but in his main contention he stimulates opposition in me. He speaks of the semi-fictional powers of the monarchy and implies that they are not worthy of liturgical attention. But that surely is to overlook the fact that power is not, for the Christian, the most important thing. Influence based on something like affection is much more important—more powerful even, in an emergency, and not only there.

I am not sure that it is a good thing for the Church of England that it should be established, but I am very sure it is good for the State; and if the Church suffers certain inconveniences and worse, it is in a good cause, I feel sure. I find no trace of the old non-con. disestablishmentarianism (!) except where churchmen give themselves airs and won't co-operate.

Yours ever,

C. KINGSLEY WILLIAMS.

12, Tower Park, Fowey, Cornwall.

DENIS HEALEY

Next Steps in Disarmament

THE case for a ban on nuclear tests is usually presented on the basis of two arguments. The first is that nuclear tests involve radiation hazards, however small, to the whole of humanity. This argument is considerably strengthened by the recent United Nations report on radiation dangers ; though the experts still disagree about the precise scale of the danger from test explosions, they agree that it is considerably greater for the rice-eating populations of Asia than for the white peoples.

The second argument usually made for a ban on tests is that if it could be effectively monitored it would be the first step towards building confidence in the general idea of disarmament. The Geneva report of nuclear experts appears to clinch this argument by making detailed proposals for a monitoring system.

But by far the most important argument for a ban on nuclear tests is one which is often avoided in public discussions. A test ban would make it impossible for any further country to build a nuclear weapons system except by co-operation with Russia, America or Britain. It would well nigh eliminate the danger that nuclear weapons will soon be as widespread as ordinary artillery. Of course it may be possible for a fourth country to produce a workable nuclear weapon even if it is unable to test it. But no country could risk building a whole defence system round weapons whose efficiency has not been proved in detail by experiment. Moreover, since the main value of nuclear weapons is to deter others, it is essential that a country which possesses them should be able to demonstrate to a potential enemy that they do in fact work. In practice a ban on nuclear tests would leave America, Russia and Britain alone with the ability to decide what other countries, if any, should join them in the nuclear club.

Since in any case there is only a handful of other countries which could hope to produce nuclear weapons for themselves in the next five or ten years, at present a ban on nuclear tests would receive overwhelming support in the United Nations. But among the powers which have already declared their intention of producing atomic weapons for themselves are important members of both the Western and Communist alliances—France and China. There are a few other countries, including neutral Switzerland and Sweden, which may wish to start atomic weapons production within the next few years, and by 1970 there may well be over a score of new candidates for entry to the atomic club. Countries which have acquired the capacity for nuclear arms production will not easily accept a system which leaves America, Russia and Britain with their present monopoly. And though the Geneva experts have produced an effective system for monitoring a ban on tests, no one has yet suggested what steps should be taken to deal with a violation of the ban which is thus revealed. France has already announced that she is not prepared to accept a ban on tests until she has satisfied her own security needs. Would America and Britain join Russia in sanctions against France if she violated a United Nations ban on tests? Or would Russia be prepared to join Britain and America in sanctions against China? The line taken today by France and China may well be taken by India and Israel in ten years time.

At the moment it may be possible to persuade the recalcitrant countries to accept a ban on tests if one of the existing atomic powers offers them some of its own atomic weapons or at least its know-how; it is generally believed that Britain made her agreement to a test suspension conditional on an amendment of the MacMahon Act to permit this. But so far America has refused to transfer her atomic weapons outright to any of her allies, including Britain. Russia will be equally reluctant to share her atomic monopoly with others inside the Communist camp, though there are reports that she has reached some sort of agreement with China for co-operation in atomic weapons. But in any case, if the price for agreement on test suspension is the immediate distribution of atomic weapons to many countries which do not now possess them, it may do more harm than good. So what is the alternative?

Last year, when America and Russia first began edging towards agreement for a ban on nuclear tests, Britain and France blocked the way by insisting that a ban on tests should be linked with a cut-off on further production of nuclear weapons by the existing atomic powers and with progress towards conventional disarmament. In principle both of these conditions seem reasonable enough, but in practice they were tantamount to the rejection of a ban on tests altogether. For the type of control system required to monitor a cut-off on atomic weapons production—if indeed such a system could be contrived at all—would involve so detailed an interference in the most intimate secrets of Soviet and American defence that it could come only towards the end, not the beginning, of a long process of universal disarmament. Moreover, even if a cut-off could be imposed, it would not significantly reduce the military advantage derived by America and Russia from a ban on tests, since each country already possesses a sufficient number and variety of atomic weapons to give it absolute military superiority over all the non-nuclear powers in the world put together.

It was equally disingenuous to make a test ban conditional on progress in conventional disarmament, since the terms in which the West has so far discussed conventional disarmament involve overall reductions in the military strength of all the great powers under a control system only slightly less far-reaching than that required to monitor an atomic cut-off. There is no prospect at present that Russia will agree to such a control system. Khrushchev has recently stated with dismaying clarity that Russia will not accept full control of her own territory until mutual confidence has been created by other measures. The West has always maintained with reason that trust can only be created by the experience of successful control. If a ban on tests is made conditional on any major step towards universal disarmament, it will have to wait for many years—and meantime nuclear weapons will have become much more widely distributed, with all the new difficulties and dangers this must mean.

But the legitimate interests of the non-nuclear powers do not in fact require that disarmament should start in the homelands of America and Russia. On the contrary, it is precisely the balance of terror now existing between America and Russia which has temporarily removed the danger of world war and created the conditions for peaceful co-existence between the two blocs. What the non-nuclear powers have the right to demand is that the danger of local war in the areas of direct concern to them should be reduced as well. And this can be achieved by regional systems of arms limitation and control which do not directly affect the nature of the global balance. Indeed, Russia and America themselves have a direct interest in trying to establish some common control of the more dangerous and unstable areas between them, since outbreaks of local fighting in such areas are now by far the most likely cause of world war.

Russia has frequently proposed the regional limitation of armaments in the last few years, but until this summer the West has consistently rejected the idea. The recent troubles in Lebanon and Jordan have taught the West a lesson. President Eisenhower has now himself proposed that the United Nations should study the possibility of limiting armaments throughout the Middle East. And what is most encouraging of all is that the Russians on the whole have rejected the temptation of scoring easy propaganda victories against the West and seem ready to consider Eisenhower's suggestion.

If a regional system for arms control can work in the Middle East, there is much more reason still to try it in Europe. So far Russia and the West have been reducing their forces unilaterally on both sides of the Iron Curtain. There is more nearly a balance of conventional forces in Europe today than ever since the war. Moreover, each side is able to inspect the other's forces in Europe at will, by the laborious processes of secret intelligence. Many of the requirements for a system of arms limitation exist already in Central Europe in practice. All that is required is to formalise and develop this trend by public agreements under machinery which involves the co-operation of the United Nations as a whole.

The progressive reduction, under U.N. control, of the armaments and forces, both conventional and nuclear, at present in Europe on both sides of the Iron Curtain, would give the European countries more security than they enjoy at present, or could hope to achieve if they themselves possessed atomic weapons. And the experience of successful international arms control in the territory of other powers is the only thing which will ever persuade Russia, and indeed America, to open their own frontiers to inspection. In the initial stages a European disarmament system need not affect the present structure of alliances on either side, nor need it eliminate the confrontation of Soviet and American forces along the Iron Curtain which many people consider the best guarantee of European peace.

It is only by isolating those issues and areas were both sides can recognise sufficient common interest to support co-operation that any progress towards disarmament can be achieved. For the moment, the obvious targets for action are a ban on nuclear tests and regional control of armaments in the Middle East and Central Europe.

NORMAN GOODALL

Evangelicals and Evangelicals

IT is one of the consequences of our fallen state that even within the fellowship of the redeemed great divisions have exposed themselves in the use of words as well as in the form of institutions. History has resulted in one great Church limiting the universality of the word Catholic to membership within its own communion. When the word Orthodox is spelt with a capital letter it indicates a section of Christendom, not the common alignment of Christians with the truth as it is in Jesus. The faith and hope of all Christians rests on the Evangel, but today there is a renewal of the tendency to make the term evangelical a discriminating one. There are many "Evangelicals" who are more conscious of their separateness from other Christians than of their identity with all who call upon the name of Jesus Christ as Lord. Must this trend continue? In the coming years, will the many lines that unhappily divide Christians include a sharpening of a differentiation which claims to be based on the Evangel?

I write as one for whom the Christian faith is from beginning to end Evangel. The Christian life is life lived in the assurance, power and joy of this radiant word Gospel—the Gospel of our Lord and Saviour Jesus Christ. In this God-given Evångel I find my peace; I rest my hope: I seek to walk in the light and grace of it. Humbly and gratefully I claim, through the mercy of God, to be an evangelical. Perhaps instead of the word "claim" I would use "confess." Such a status is not to be contended for; it is best acknowledged as a gift of God, a category whose boundaries are set by grace, not by human claims or judgements. By this grace I confess with wonder and testify with joy that I am an evangelical. Yet I know—and the knowledge hurts—that most "Evangelicals" exclude me from the encompassing fellowship of this word.

I write, not in contention or criticism of others, but as one of those who—whether evangelicals or "Evangelicals"—are greatly concerned about this situation. If the lines are not to be further hardened, with increasingly divisive consequences, something more than criticism, exhortation or appeals to goodwill must be forthcoming. Caring is called for, caring for all who confess the Name that is above every name ; caring about the calling and responsibility of all Christians to bear their evangelical witness to the world. But such caring needs also to be informed by knowledge and expressed in the search for better understanding of the theological, spiritual, psychological—and sometimes sociological factors in the problem.

It is important to recognise the size, the achievements and the potentialities of this movement which identifies itself with a particular use of the term "Evangelical." It finds expression in two ways : first, as a movement within the main historic denominations ; secondly, in the formation of local congregations unrelated to the historic churches—a process which is, in effect, the creation of new churches and new denominations. There are, of course, many links between these two processes, some of them finding organised expression in national and international groupings.

It is impossible to measure the influence of this movement *within* the main denominations. Many of those identified with it are loyal and devoted members of the churches and their evangelical zeal is far from carrying any separatist implications. It is sometimes complained that the representatives of this movement too seldom find a place in the main councils of the churches and that this distinctively "Evangelical" voice is not sufficiently heard in inter-church relationships and discussion. I think this is true and if it were remedied the whole cause would gain. In Britain and elsewhere there has been an increase, in recent years, in the number of *organised* "Evangelical" movements within the main denominations. These appear, for example, in the Methodist and Congregational churches as "Evangelical Fellowships"; they are not separatist movements but they signify a more self-conscious awareness of convictions and attitudes which distinguish "Evangelicals" from their fellow-church members. There are natural affinities and links between these denominational groups. On the national plane many of their members find a meeting point in the Evangelical Alliance or its counterpart in other countries. Again, while ecclesiastical separation does not enter into the picture, the more ardent members of these groups often feel more at home spiritually in inter-denominational meetings of "Evangelicals" than in the normal worship and fellowship of their churches. They find their most acceptable nourishment in the group : their fidelity to the church is sustained by a sense of duty and a sense of mission towards it. General statements are hazardous but there are signs that the strength of this whole movement as a movement *within* the historic denominations is steadily growing.

The formation of separate churches and new denominations within the general framework of this movement is a process which needs to be seen in its world-wide setting if its full significance is to be understood. It is inadequately measured by the growth of "Gospel Halls," independent "Evangelical Churches", or Pentecostal congregations in Britain. It is in the U.S.A. that the full vigour of this movement finds embodiment in a multiplicity of separated churches and of denominations with unfamiliar names. Here the movement has surged with unprecedented drive ; it has sometimes been described as a Third Force in the Christian scene, alongside the Roman Catholic and Eastern Orthodox Churches and the main body of historical Protestantism. From this vigorous base in the U.S.A. the movement has spread throughout the world in the form of a zealous foreign missionary enterprise. While this is not a new phenomenon, in the brief period since the end of the Second World War this missionary movement has outstripped all other missionary forces in the speed of its growth and the extent of its activity. Statistics indicate that during the four years between 1952 and 1956 the number of additional missionary recruits sent out by the societies associated with the historic denominations in the U.S.A. was about 630 ; during the same period more than 4,000 new missionaries were appointed by agencies of the so-called "non-historic churches". Such figures need to be read alongside other factors. The older missionary societies, for example, lay great stress today on their partnership with the younger churches. In the use of funds there has for many years been a shift of emphasis from the support of missionaries to the support of indigenous workers. More of the resources, also, of these older agencies are bound up with institutional activities, far more than is the case with most of the "Evangelical" missions. Nevertheless, the figures already quoted possess a significance which ought not to be underrated. This great and increasing missionary force displays a confidence and drive which are by no means as consistently in evidence within the older missions.

Of course, many phases of this movement, especially in its world missionary expression, are open to serious criticism from the standpoint of some of the historic churches and missions. Some of its success—for example, in recruiting new missionaries—appears to be due to the fact that it can present the "missionary appeal" in simple and happy indifference to many of the factors which have complicated the thinking and the policy of the older missionary agencies—problems arising from the growth of the younger churches, the nature of partnership in responsibility between foreign and indigenous leadership, the relation between the Gospel and culture. In general, the whole problem of the institutional unity of the Church is dismissed as irrelevant to evangelical obedience ; preoccupation with questions of church order is regarded either as deflecting from the main task or as tending to a kind of ecclesiolatry which makes the Church the enemy of the Gospel. From this standpoint such expressions of the ecumenical movement as the World Council of Churches are suspected and shunned. But the deepest differences between the representatives of this movement and the main body of conviction in the historic denominations and missions are inescapably theological. Here the " Evangelical " sees most of those outside his group as at least wavering and ambiguous on fundamentals. More often the charge is harsher than this ; the words Modernist and Liberal are voiced with horror and there are murmurs of apostasy. In return, the term Fundamentalist becomes one of disdain and what is held to be an undue preoccupation with individual salvation is treated as a form of escapism. Behind this unprofitable skirmishing, however, great issues are at stake. Is there, in fact, serious ground for questioning the theological and scriptural completeness of the Evangel as expounded by the "Evangelical"? Does the contemporary struggle of many evangelical churchmen to articulate the redeeming Word in its relation to man-in-society proceed from error or insight ? Does authentic fellowship in the Gospel by-pass the problem of the institutional unity of the Church ? Has organised unity no relation to evangelical and missionary obedience ? Most seriously of all, behind theological differences and even differences in ethical judgements, what is the nature of the Biblical authority on which conviction and conduct may rest ?

Such questions as these matter to all who profess the Christian faith. They ought not to be ignored by any who care about living in the light of the Gospel and sharing in its propagation throughout the world. Yet they cannot be adequately pursued and answered merely within segregated groups on either side of hardening lines.

I repeat my earlier question : "Must the lines harden ?" There are many signs that this is happening. Within such a body as the Evangelical Alliance—which contributed much in earlier days to the development of the ecumenical movement—there are pressures which would make it less co-operative than hitherto with other Christian agencies. A very large volume of the organised "Evangelicalism" in the U.S.A. is deeply antipathetic towards most of the historic churches and especially towards the World Council of Churches. This fact in turn influences the movement in its world missionary outreach and makes for tension and rivalry rather than co-operation in the lands of the younger churches. On the other hand, there are notable "Evangelical" leaders, in the U.S.A. as well as in Britain and on the European continent, who are deeply concerned about some of these trends and who welcome the opportunity of fellowship with others at a level at which the underlying theological issues are faced and not evaded. The way of deeper understanding is not easy. It probably does not lie, in the immediate future, in any change in organisational patterns and alignments as between "Evangelical" organisations on the one hand and the churches or councils of churches on the other. But it is urgent that individuals who share this common concern—theologians, pastors and evangelical laymen (whether designated with or without inverted commas)—should meet and go on meeting, for the kind of frank, informed discussion, Biblical study and earnest prayer out of which there may be given the deeper insight, unity and spiritual renewal which will be for the furtherance of the one and only Evangel.

The foot-of-the-page quotations in this issue of FRONTIER *are from the report of the Lambeth Conference. They illustrate the extent to which "frontier" ideas are now established in the official thinking of the Church of England.*

"The Christian will be seeking to do God's will, and to be loyal to his vocation, not only in religious activities, but in the doing of the job in which he earns his livelihood during the week. That is an essential expression of his share of the priestly ministry of the whole body. Not everything in the Christian life is specifically and technically religious: but for the Christian nothing can ever be merely secular. (*Lambeth Report*, p. 2.114.)

Christian Statesmanship

Moral Welfare for 1st October prints the full text of the remarkable speech made by the Secretary of State for the Colonies at a recent dinner given by the Moral Welfare Council in connection with the publication of the report on *The Family in Contemporary Society* (the "Warren" report). The following extracts from Mr. Lennox-Boyd's speech illustrate the range of interest which *Moral Welfare* covers in spite of its name (which is shortly to be changed) as well as the Christian concern which the Colonial Secretary brings to his task:

Among many of the peoples with whom we are all concerned, traditional family life is being seriously disturbed by the impact of new forces from outside. It is no use bemoaning the fact; it had to happen. Nor is it any use blaming political and economic changes only. Education is one of the most disturbing forces. It can create a dangerous gulf between the educated young and their illiterate elders. It can break down traditional sanctions without any guarantee that new ones are gaining sufficient force to take their place effectively. With its emphasis on the individual, education can disrupt societies which have for generations lived communally and thought of themselves as one group. It can divorce the individual from his community; it can even lead him to despise it, without giving him a new ready-made community to which he can belong.

This does not mean that we should apply the brake to our joint educational effort; if we wanted to, the people would see to it that we didn't. It means that we should look together rather more closely at the new societies that are emerging, with their mixture of new and old, to see what their needs are and how we can meet them. . . .

At the heart of the report lies the problem of over-population. . . . If neither migration nor industrialisation can provide the answer, where does the remedy lie? In Japan there are two million legal abortions a year—more than the total number of births. In Puerto Rico voluntary sterilisation has been adopted, and more and more women every year are submitting to this practice. It is not for me to discuss the ethics of these remedies, or the remedy which is undeniably the one that has been adopted in this and many other countries—deliberate family limitation by one means or another.

In some of the territories with which I am concerned, local people are showing themselves aware of the threat to hard-earned standards if the death rate continues to drop without a decrease in the birth rate. Through their governments or through voluntary associations they are beginning to make their voices heard on this question. Their remedy, after exhausting all possibilities of migration and of economic development, is to spread knowledge of Birth Control practices to those who wish to use them.

Where this demand is made locally I, for my part, shall not seek to discourage it.

Moral Welfare can be obtained from Church House Bookshop, Great Smith Street, London, S.W.1, price 9d. (3s. 8d. per annum post free).

Frontier Chronicle

Edited by MARK GIBBS

UR IN THE SUBURBS?

A young Baptist probationer minister has recently raised some important questions in an article in the *Baptist Times*. He has a church in an inner suburb, which fifty years ago was middle-class and prosperous, but now is losing most of its leading members through "moving out" to pleasanter suburbs. He writes:

"One of the most disturbing phenomena of this kind of church and area is this process of moving out. For people to travel in to church each Sunday is no solution at all. Hundreds of pounds a week are spent (and wasted?) in this way. When people move out they should immediately transfer their support to the local church. We believe in the 'local' church. . . .

"The crux of the matter is that hundreds of our people have moved with frankly materialistic motives. They want to live in a better area. Young people want to start married life in a 'nice' home (and who can blame them?). What rankles in our minds as we struggle on in our 'inner circle' churches is: did they receive a call to move out? Did they face out the problems before the Lord as they would have done a call to the mission field? Has God the right to dictate where we live? This is the point at which the people who travel in to church are being inconsistent, since if God led them to move out it is reasonable to suppose that He had a new work for them to do in their new local church." The young minister goes on to ask:

"Why do our young people not face the challenge of remaining in the church of their upbringing in an area which they know well, or face the challenge of a similar area? I exempt from this question, obviously, people retiring, and probably several other classes. . . ."

He goes on to suggest that young married couples should contemplate removing to a less attractive environment so as to give their homes, time, and energies in churches situated in this type of area which needs particularly the intellectual and moral leadership which "professional" people can give. He ends: "At the other end of the scale older married couples whose children have grown up doubtless feel that God would not call them to the mission field. But might He not call them to move into another area to help with their mature experience in the work amongst teenagers and young people. The call of God might not be to move out but to move *in*."

CHRISTIAN AND MUSLIM IN CYPRUS

So long as Archbishop Makarios remains in the news no-one is likely to under-estimate the significance of the Autocephalous Church of Cyprus for the affairs of the island. Nor is the prominence given to the Archbishop exaggerated. Ask any Greek Cypriot his opinion of the new British proposals for Cyprus and his first reply will inevitably be to remind you that the Archbishop is the only spokesmen of the people. The reply is no less than the truth; even the left-wing trade unions have now said—no doubt under duress—that they are willing to allow the Archbishop to negotiate on their behalf.

During my recent visit to Greece, I was interested to discover what opinion the theologians of the Greek Orthodox Church there held of Makarios's rôle in the Cypriot struggle for self-determination. Somewhat to my surprise I found there was in their minds not the slightest doubt about the propriety of his action. I was told that it was not only the traditional right but the duty of the Church "to keep alive the soul of the people under bondage," and I was reminded of the part which the leaders of the Church played in the Greek War of Independence over a century ago, and again under Axis occupation during the last war. Furthermore, I was assured that the mandate of the Church to engage in politics ended when the people had gained their liberty.

The identification of the Orthodox Church with the struggle for freedom in Cyprus, and particularly with its willingness to condone—or, at least, not to speak out against—the violent methods which EOKA has adopted, has had a totally unexpected and most unfortunate result, for it has aroused the fears of the Turks.

If this antagonism had remained simply social it would have been serious enough; the danger is that it may also become religious. Though Turkey is a secular state, she is conscious of being by tradition Muslim, and thus distinguished not only from the Greek nation, but from the British as well. In the course of my stay in Cyprus and a short visit to Turkey, I became accustomed to hearing, in addition to the remark "There are still too many Byrons in England," the comment "This is at bottom a religious conflict; Greece and Britain are both Christian." Thus a feeling that Britain has deserted her ally Turkey goes with a belief that nothing else could be expected of her because of her religious affinity with Greece. That Greece also feels that Britain has deserted her is not seen to have any relevance.

No doubt it was to prevent the conflict between Greek and Turk developing into one between Christian and Muslim that Archbishop Makarios recently visited President Nasser (the dislike for whom in Turkey is matched only by the dislike for Makarios himself). For there is more than simply the future of Cyprus at stake. There are Greek hostages in Turkey. In Istanbul (still the seat of the Ecumenical Patriarch) there are almost as many Greeks as there are Turks in Cyprus. There has already been one serious riot in the city. And although no lives were lost on that occasion, it is probable that if the civil war in Cyprus were to take on a markedly religious cast, the ancient Greek community might find itself uprooted from the old capital of the Byzantine Empire.

In one sense, therefore, the war between Greek and Turk in Cyprus is more serious than that between Greek and British. A satisfactory solution to the latter is dependent on a solution to the former, whose continuance arouses age-old hostilities which place the relations between the Western world and the Middle East in disastrous peril.

ERIC BAKER.

R.C.s AND T.V.

The Roman Catholic Church in Britain seems determined to take the challenge and opportunities of television seriously. It has already organised its first Television Ideas Course, in order to look at the programme opportunities available for religious broadcasters, and to discuss possible future programmes. Full co-operation was offered by the B.B.C. and I.T.V. Religious Broadcasting Departments, and lectures were given among others by Canon Roy McKay, and Mr. Michael Redington of Associated Television.

CHOOSING A CAREER

At long last "vocational guidance" is coming to mean more to the Church than just guidance into the ordained ministry, or into an order of nursing sisters. The Bishop of Chelmsford is sponsoring a sixth-formers' conference at Ridley Hall, Cambridge, this October, to help the young men to think out the problems of what job they ought to do. A session at the great North-West

Conference of the Student Christian Movement in Schools was devoted to the subject of Christian ambition. The *Friend* recently commended an elaborate ten-week course designed to give vocational guidance to fifteen-year old girls who were leaving the London comprehensive school at Kidbrooke—and asked pointedly: "Is there nothing like this to help children at Friends' schools?"

Very little help or encouragement has been offered in this country to Christian people who are careers masters or youth employment officers in their attempts to help young people to choose their future careers. Abroad the German Evangelical Academies and other lay centres find such questions a most fruitful subject for Conferences: surely this is a type of lay training which should be available in Britain.

LAY COLLEGES OVERSEAS ?

The lay colleges in Europe, and in particular the Academies in Germany, are clearly arousing a great deal of interest among Christians in Asia and Africa. Plans are well advanced for some kind of academy work both in Tokio and in Cape Town (both these being supported by the German Academies) and for other centres in Northern Rhodesia and in Kenya (this latter project will be financed by British Inter-Church Aid). On the other hand, there are obvious dangers in attempts to "export" academies as ready-made European institutions. It was therefore an event of major importance when last month the World Council of Churches Department of the Laity joined with the Directors' Association of European Lay Institutes to consider together at Bossey the whole question of such lay centres in areas of rapid social change.

A feature of the consultation was the large number of overseas participants, including some distinguished church leaders and also a number of "junior" student members. The scene was set by speeches from Professor Busia of Ghana and Professor Takanaka from Tokio; and it was soon clear enough that there was a real hunger in the Asian and African churches for some kind of training to help lay people *in their jobs in the world*. On the other hand, speakers from Indonesia and India warned sharply against any attempt to form new lay institutes without considering carefully first what was already being done by existing organisations and centres; and Professor Hendrik Kraemer emphasised in an unforgettable way the extreme care needed to ensure that the local church shall decide for itself what kind of lay training it needs and who shall give it. "Workshops" explored detailed questions about how far European conferences, methods and subjects might be appropriate overseas, and a number of the visitors remained for the annual meeting of the Directors' Association, where further plans for helping new centres were discussed. It is evident that both the Laity Department and also the Directors' Association will be asked more and more for advice and staff: it is not clear, as yet, where the money for this is to come from.

THE MINISTRY OF THE CHURCH—WHOSE RESPONSIBILTY ?

This year's consultation of the World Council of Churches Department on the Laity was successful in recruiting for the meeting an unusually varied group, ranging in denomination from Greek Orthodox to Plymouth Brethren, and including some refreshing American lay leaders who showed no signs of submitting tamely either to current Continental theology or to the assumption that a parish or congregational system needs to be supplemented by radically new methods of lay training. The general title of this meeting at Nyborg, Denmark, was "The Ministry of the Church—whose responsibility?" and a good deal of the discussion concentrated more on the job of the "clergy" than on the functions of the laymen. Dr. Keith R. Bridston, of the World Council staff, aroused lively discussion with a paper on "Clergy and laity," emphasising the widely different attitudes to this problem which he found in ancient and recent church history. Dr. Hendrik Kraemer asked for a considerable change in the structure of the church in the light of the world's needs today; and said: "We must fight a necessary battle with history" on this point. Other speakers agreed that constant references to ancient or seventeenth century church history tended to cramp the Church in its thinking on clergy and laity: on the other hand, Professor Ioannides of the University of Athens very stoutly defended the Orthodox Church's respect for tradition and the early Fathers. He pointed out that this did not prevent a great use of lay people in both teaching and preaching. After two discussion groups had continued to wrestle with this problem, it was generally agreed that the whole ministry of the Church to the world is not one for which the "clergy" alone are responsible, and that many of the gifts of the Holy Spirit—teaching evangelism, pastoral care, healing—are not at all restricted to ordained ministers. One group pointed out that a good deal of the normal western pattern of congregational life depends on a local church which can afford and which can recruit a full-time ordained man, and noted that in India and elsewhere it is often advisable to have a large number of small congregations without full-time ministers.

A third group, organised in co-operation with the Department of Evangelism, turned with some relief to the discussion of the evangelist in the church today. Clearly some specialists in evangelism were called by God and these might be either ministers or laymen: the church must recognise his special gifts, but keep him constantly rooted in its life and prayers so that he did not work in isolation from the organised church. There was a very frank discussion on methods of mass evangelism and the group suggested that despite the real possibilities of such work it could not serve more than a fraction of the needs of men and women today. Again and again the work of the ordinary layman as an evangelist was emphasised, and it was pointed out that such people can very often only work effectively in small informal groups or cells, which must first and foremost offer genuine and ungrudging friendship in their daily lives and jobs. The group insisted that "church work" was not just work on church premises, and emphasised the primary obligation of a Christian to witness in his daily job in local and national politics and in industrial and social organisations. The group also considered how such informal groups should be related to the institutional church and the clergy. Here again the Americans insisted that their own church organisation was more flexible and more friendly; but some continental and British speakers stressed the very real difficulties of linking a live group with a dead local church and a hostile minister. It was hinted more than once that a radical change in theological education about the laity would be welcome.

QUESTIONS FROM WEST AFRICA

Five weeks in a new continent is no time at all in which to formulate *ex cathedra* statements. Nevertheless, I returned from a recent visit to seven countries in West Africa with a number of nagging questions in my mind.

I was interested to know what the attitude of young Christian students was to the "missionary enterprise." I was prepared for suspicions, for a desire for indigenous leadership. The French African students are much more bitter about colonialism (and therefore "European religion") than are those from Ghana and the British territories. This is why I was particularly struck to hear a Ghanaian schoolmaster in his early thirties say: "The missions brought us social welfare, but they never taught us the meaning of salvation." As I moved among high school students and S.C.M. members from the different colleges and universities, I realised how serious were the implications of this comment. Where, I asked myself, do young Christians learn how to live in this rapidly changing situation? One answer I got from an African Methodist minister: "The schools have not prepared our young men and women for responsible participation in this kind of society." I reflected that many of the political leaders of West Africa are in fact the product of mission schools. But did they, and did the young who will succeed them, seriously come to grips with Christian witness in this world of social and political upheaval? In what sense was there informed Christian thinking in the realm of politics and public morality?

One of the things that I noticed when I first arrived, was the serious shortage of ordinands. How far, I asked, is this just a question of the economic status of the African minister? And how far is the whole question of Christian vocation being taught in the churches, whether it is Christian vocation in politics, in the ordained ministry or anything else? I heard an African university teacher say: "While the intellectual level of the pew is rising very rapidly, that of the pulpit is deteriorating." How long, I wondered, can this situation continue?

The relations between African and European church leaders are not easy. But African students to whom I spoke were anxious for me to say in Britain that the right kind of Europeans really are needed in West Africa. There is among the young intellectual and professional people in the churches, much interest for the idea of lay training colleges. Some Europeans could be a real help here. But whatever job the Europeans come out to do, it was made quite clear to me that they must come, not with the answers in the bag, but ready to join hands with their African brothers in the task of pointing men and women to Christ and, in genuine partnership with them, to help West Africa to solve its political and social problems.

FRANK GLENDENNING

THE CHRISTIAN FRONTIER IN CENTRAL AFRICA

Christian leaders, and in particular members of the Presbyterian Church in Central Africa, are now very deeply involved in the political controversies over the Central African Federation. The Blantyre Synod of the Church has issued a formal statement deploring the demand for "dominion status" in 1960, and saying: "Africans see their country becoming a 'native reserve' on the South African pattern, and various statements made by European political leaders have aggravated this fear. There can be no possible doubt about the view of the majority of people in this land—they want protectorate status to continue at the present time." The Synod claims that: "There is a new wind blowing, and a new spirit abroad which when released can become a mighty force for good and progress; too often this is described as 'black nationalism' and looked upon as something to be feared and if possible destroyed, or at least hindered. As a Synod, whose affairs have been mainly in African hands for many years, and who are now wellnigh completely independent in control of their own affairs, we feel the keenness of this tragedy and neglect in national affairs. This wakened spirit can also become, when wrongly used, a force for evil, with tragic results."

After the visit to the Federation o Dr. MacLeod as Moderator, the General Assembly of the Church of Scotland appointed a sub-committee under his chairmanship to keep Central African affairs under regular review and to report annually until 1962.

The Rev. Andrew Doig, who has been Nyasaland's European member representing African interests in the Federation Parliament, has resigned in protest against the recent changes in the Constitution. He indicated to the Speaker of the Assembly that he could not agree to the action of the governments in insisting upon a fundamental change of the Federation Constitution while African support had still not been won for Federation at all, and in spite of the declared opposition of the Africans, he continued: "I feel compelled in the interests both of Africans and of the peace of these territories to protest further by my resignation."

ASIAN INDUSTRY CHALLENGES THE CHURCH

The first Asian conference on Industrial Evangelism met in the Philippines this summer. To this meeting came some 43 participants representing 15 countries, mainly in Asia. The first concern of this conference was to understand the Church's responsibility in the industrial revolution taking place now in Asia, and the delegates who set themselves to this task came from many areas within the Church's life. There was a minister of a church in a coal-mining town, a professor of economics in a Christian University, an engineer evangelist from a cement factory, a labour officer from a Government Dock Board, and a theological college president.

One Asian leader commented: "Our churches in South-East Asia have been rurally oriented but we are destined to become increasingly urban, and dependent on machines, techniques and education. The church ought to develop a ministry to labour. In too many places the working groups are untouched by the Church's ministry. Much of our liturgy and sermonising appears irrelevant to men who earn their living by swearing over machines or driving a bicycle cab. Our ministry must be acquainted with the challenge of trade unions and Marxist political parties. We must develop programmes and services calculated to speak to the new working classes in Asian society, we must find ways of reaching people who live concentrated in cities who have little or no sense of community."

A first study group concentrated on the social and economic situation in Asian countries as industrialisation grows. At many points the demands of technology come into direct conflict with the older patterns of Asian culture and the Asian worker has had to face the problem of adjusting himself to factory discipline and mechanical exactness. Clearly the new flow of goods and services has made the people hopeful of "a revolution of rising expectations." This first report also recognises the importance of the trade union movement in Asia not only as a means of obtaining social justice, but as a social group in which the worker finds his sense of belonging and community.

The second group concentrated on the industrial worker and evangelism. While the Church must help the worker to see his part in the total plan of God, the Church must also try to see herself in relation to industrial society. Any programme of evangelism must recognise that the industrial worker cannot be seen apart from his environment. He is not an isolated individual; his relationships to his fellow workers, to his trade union, to his family and his community are of the utmost importtance.

Members of the third group discussed the Church's responsibility for training her ministry for industrial workers. The report emphasises that our concern for the industrial community must spring from the heart of the Gospel. There is a danger of over-burdening a theological college curriculum with many new courses, *but what it needs first is a genuine and deep concern on the part of the staff for the whole area of life*. This concern will then find its way into the whole curriculum of the college. This third group also demanded a programme of training for the laity, who are the Church's immediate witnesses within the industrial community. There is, moreover, a need for the laity to find fellowship together, and the example of the European lay colleges was referred to here.

JOHN LAWRENCE

Two Russian Writers —Socialist Realism and Christian Realism

I FIRST met Ilya Ehrenburg in Moscow at lunch with Alexander Werth in 1942. We started an argument which was continued wherever we met for more than three years. I have seldom met a man of more nimble wit and I have never met a man who was harder to argue with. He would change his ground so quickly, so skilfully, and so often that I was left panting along two or three steps behind.

His endless attacks on my country had a cold viciousness which was not Russian. Ehrenburg had lived a great part of his life in France and he had the hatred and jealousy of Britain which one sometimes finds in an old-fashioned Anglophobe Frenchman.

I disliked him and he me. But the people who arranged the seating at Moscow banquets generally put us to sit side by side. One day Ehrenburg said to me that this arrangement was hard on both of us "since we do not like each other." That began to melt me. And Alexander Werth assured me that Ehrenburg had a side to his character that was very different from what I saw.

His political journalism after the war continued to strike me as brilliant in manner but hollow in content. But somehow I suspected that Werth was, in fact, right. Even Ehrenburg's dull novel *The Thaw*, written just after Stalin's death, contained flashes of something better.

He made his reputation in 1922 with a satirical novel *Julio Jurenito*. It has never been reprinted in Russia. But now an excellent English translation has been issued by MacGibbon and Kee (18s.). Here at last is the true Ehrenburg without the overlay of thirty Stalinist years. The book is a wild satire such as might have been written by Aristophanes, the Aristophanes of Plato's *Symposium*. It is a merciless take-off of bourgeois Europe before the first war. From the first page one is carried along by Ehrenburg's verve and wit and breath-taking speed. At first it seems heartless and I found myself saying :

Du bist der Geist der stets verneinst.

But Ehrenburg is not Mephistopheles. The war starts about a third of the way through the book and after that seriousness begins to creep in. Still, the only character who wins one's affection at that stage is an enchanting negro called Aysha.

But the last third of the book is about Russia during the revolution and for this I could forgive Ehrenburg everything. There is the same mocking spirit and the same sharpness of observation but there is also a concealed warmth. Writing without constraint about his own people Ehrenburg is a different man. This is the Bolshevik revolution as Aristophanes would have described it.

But Russia soon became a place where books like *Julio Jurenito* could not get published and by degrees Ilya Ehrenburg came to squander his genius on the commonplaces of "Socialist realism."

No doubt there is more than one reason why Communist literature continually fails to live up to early promise. But it often seems to me that Marxists are like men who start running the quarter-mile as if it was the hundred yards. When you first discover Marxism it seems to have an all-embracing realism and an *élan* which will carry you over any obstacle. For some years it continues to open up new perspectives to its converts ; but that comes to an end. Nothing more can be discovered without going beyond Marxism. It is not a good creed to grow old on. In a country which has been Communist for a full generation the young can now see what Marxism has done and what it has failed to do for their elders.

I did not meet Boris Pasternak till my last year or so in Moscow but after that I saw a good deal of him. A poet of the generation of T. S. Eliot, he will always be better known in Russia than abroad. But in his own country he stands far above all his contemporaries. For the last twenty-five years he has not found it easy to get his work published in Russia but his unpublished poems circulate in manuscript. The story circulates—and there is good evidence for it—that some years ago there was a poetry reading at Moscow at which Pasternak recited some of his unpublished poems. Several times his memory failed him for a few moments but the audience could always supply the missing words. Now his epic novel *Dr. Zhivago* is published in English (Collins, Harvill, 21s.).

The picture of the author on the dust cover is very like but I never happened to see him in that mood of brooding tragedy. The first time I saw him was at his *dacha* or country cottage near Moscow. He had just fallen out of an apple tree which he had been climbing out of boyish lightness of heart. His aquiline face and the way he held his head and moved his bent arms made him look like an eagle and at moments one was conscious that he was soaring in regions where one could not follow. One day he began to speak about the changes that had come over human consciousness in history. He spoke first of Christianity and then of the Bolshevik revolution and in a few seconds he was off after something else. I could see that he had a vision of something and I longed to ask him about it but in Stalin's Russia one learnt not to ask questions.

Dr. Zhivago unfolds in full the vision which I glimpsed on that summer afternoon thirteen or fourteen years ago. The hero is a doctor-poet who gets caught up in the Bolshevik revolution. Pasternak has put a good deal of himself into his hero ; in an appendix to the book he publishes some poems by "Dr. Zhivago," which includes the best religious poetry yet written in Russian.

Boris Pasternak is the son of Leonid Pasternak, a distinguished Jewish painter who was a friend of Tolstoy and Vladimir Solovyev ; his paintings were recently shown in the Ashmolean Museum at Oxford. The mother of Boris Pasternak was a distinguished musician. He has the eye of an artist and the ear of a musician, as well as the tongue of a poet. As the two distinguished translators of *Dr. Zhivago* modestly indicate, Pasternak's prose with its "use of sound and word association"—and *a fortiori* his verse—remains untranslatable.. Their version leaves out occasional phrases and bears signs of haste but it conveys the life and style of the original.

Dr. Zhivago is attracted by the searching boldness of the October Revolution and stays at work in his hospital when other bourgeois leave their work. But he is soon disillusioned. One of the characters speaks of the first decrees of the Bolshevik Government.

> You remember how unbelievably direct and uncompromising they were? It was that single-mindedness that appealed to us. But such things keep their original purity only in the minds of those who have conceived them, and then only on the day they are first published. By the day after, the casuistry of politics has turned them inside out (p. 218).

Dr. Zhivago says a little later :

> Marxism a science? . . . Marxism is not sufficiently master of itself to be a science. Science is more balanced. You talk about Marxism and objectivity. I don't know of any teaching more self-centred and further from the facts than Marxism. Ordinary people are anxious to test their theories in practice, to learn from experience, but those who wield power are so anxious to establish the myth of their own infallibility that they turn their back on truth as squarely as they can.

The corruption is traced to 1914, not 1917.

> It was then that falsehood came into our Russian land. . . . People imagined that it was out of date to follow their own moral sense, that they must all sing the same tune in chorus. . . . And there arose the power of the glittering phase, first Tsarist, then revolutionary.

Contrast Pasternak's comment on 22nd June, 1941 :

> And when the war broke out, its real horrors, its real dangers, its menace of real death, were a blessing compared with the inhuman power of the lie, a relief because it broke the spell of the dead letter.

Those who were in Russia at the time testify that such feelings were not unusual.

Like Chekhov, Pasternak's novel has a depth of honesty that can only be attained through suffering. He ends with hope for the future, in a younger generation who have come up from the depth of Russian life. But Pasternak's hope seems nearer and more real.

Dr. Zhivago is a book that will be written about for many decades. In their characteristic manner, Russian critics will analyse the significance of Zhivago himself as a new type in Russian literature, they will analyse the meaning of the two women in his life and of the revolutionary general Strelnikov. They will write about what one can only call the musical structure of the book, which is apparent even in translation, and the musical quality of Pasternak's language which no translation can convey.

But, you may ask, how can this be so if the book is not published in Russia ? It is true that the long debate about this book, which is now beginning, may be slow to get going in the Soviet Union. But the Soviet intelligentsia are not so cut off from the rest of the world as they were during "the cult of personality," to use the current euphemism for Stalin's tyranny. The existence of the book will be known in Russia, there will be a few Russians who have read it and many others who will listen to the lucky readers telling what they have read.

It will be interesting to see what attitude the Soviet authorities adopt towards *Dr. Zhivago*. Its publication cannot be ignored indefinitely, unless the Soviet Union is to revert to complete Stalinism, which is unlikely. Whatever the Kremlin does, the book will bring new ideas into circulation among the Soviet intelligentsia. Among other things it will give them a new curiosity to learn about the Christian religion, for *Dr. Zhivago* is a living Christian commentary on all that Russia has been through in the last fifty years.

ALBERT HOURANI

Christians in the Arab World

When, as a result of the recent crisis, General Chehab was elected to succeed M. Chamoun as President of the Lebanese Republic, it may have seemed to some observers in the outside world that Lebanon was passing through the same experience as other Middle Eastern countries; a military man, representative of the "popular forces" was replacing a "reactionary old regime" with promises of reform and a foreign policy based on the principle of nationalist neutralism. To those who have followed the crisis carefully, however, or are acquainted with the peculiar construction of Lebanon, this explanation will be too simple.

THE social structure of Lebanon is not the same as that of other Arab countries: there are large landowners in some of the country districts, but peasant proprietors are numerous, and political power resides less in the landed class than in the large commercial, financial and professional middle class of Beirut. The outgoing government included some representatives of the landed interest, but others of its members, and the President himself, were representative of this new middle class and derived considerable support from it; it is unlikely that the new government will be materially different in its composition or its bases. Nor is the change in foreign policy likely to be spectacular. Lebanon is roughly half Muslim and half Christian (if we count the Druzes as Muslims), and, while most Christians are conscious of a deep spiritual and intellectual link with the West, most Muslims identify themselves with the Arab nation lying all around and its movements towards unity; the country earns its living largely through performing commercial and other services for the Arab hinterland and for Western states who have interests there. No Lebanese government can ignore these factors in its foreign policy. It must try to keep on good terms both with the Arab countries and with the West. When the West and the Arab countries are themselves on bad terms, then the position of Lebanon becomes difficult, and it is easy for a government to arouse opposition by seeming to commit itself too much to one or the other side. Faced with the rise of Abdul Nasser and the spread of the Arab nationalism of which he has become the symbol, the outgoing Lebanese government reacted strongly in the opposite direction and affirmed without equivocation, and also perhaps without tact, its links with Europe and America. This aroused opposition not only from the Muslim half of the population, but also from those Christians who saw the delicate balance of Lebanon threatened. The new government will try to restore the balance, but the change will be one of language and emphasis rather than of substance, and it will be exposed to the pressure of the same factors as was its predecessor.

Thus the coming to power of General Chehab does not represent any essential change in the political structure of the country. He has not used his position as Commander-in-Chief in order to seize power; on the contrary, the general respect in which he is held, and the fact that he is the one person on whom both parties to the recent conflict were able to agree, are due to the scrupulous way in which, both this year and on a previous occasion, he prevented the army from being drawn into a civil conflict. But perhaps something of his reputation is due to the name he carries. The Chehabs are an ancient family, by origin Sunni Muslim and claiming descent from the Prophet, who have been settled in the valleys of Southern Lebanon for many centuries. From 1697 to 1841 they ruled the whole of Lebanon as autonomous princes with Ottoman sovereignty. That century-and-a-half culminated in the rule of the greatest of the family, Prince Beshir, who virtually conducted his own foreign affairs, exchanged letters with Napoleon and played an important part in the Eastern crisis of the 1830's. The memory of his rule is still living in the Lebanese mountain villages. Under the Chehabs Lebanon was prosperous and free, and more tolerant of religious difference than any part of the Ottoman Empire; Christians, Druzes and Muslims lived peacefully side by side, with the balance shifting gradually in favour of the Christians. Half of the Chehab family themselves became Christian. Beshir himself died a Catholic, and today the more prosperous and influential part of the family, including the General, are Catholics of the Maronite community. But the Christian and Muslim branches of the family still have close connections, and the Chehabs are a symbol of that religious peace and equality on which the life of Lebanon has been based.

But will it be possible for the new Chehab ruler of Lebanon to carry out the policy of his famous forebears, and maintain a state based on religious equality and toleration? A pessimistic observer of the Middle Eastern scene might say that the new wave of popular Arab nationalism is nothing but pan-Islamism in disguise, and that it is bound to engulf the Christian communities of Lebanon, Syria, Jordan and Egypt, not indeed by persecution but by squeezing them out of their acquired position in society and imposing on them an educational system and a political ethos which are not congenial to their traditions and ways of thought. There are indeed some elements in the present situation which would seem to confirm these fears. The centre of pan-Arab feeling today is Egypt; but Egypt is only a recent convert to Arab nationalism, and an Egyptian, looking out on to the hinterland lying all around and of which he has newly become aware, does not always distinguish clearly its being Arab from its being Muslim. In Lebanon, pan-Arab feeling and propaganda appeal more to Muslims than to Christians, and any increase in this feeling is bound to cause the Christians to feel threatened inside their country as well as from their neighbours; thus the nationalist issue tends to become a religious one, although both sides are scrupulous in trying to avoid the raising of religious issues. Moreover, the development of Middle Eastern society is having certain effects on the position of the Christians.

During the last 100 years, the Arab countries, like the other countries of Asia and Africa, have been gradually drawn into the new economic and political system created by the scientific revolution in Europe. Thanks largely to the mission schools, the Christians and Jews acquired Western languages and methods of thought earlier than the Muslims, and this gave them certain temporary advantages. They were the first Middle Easterners to master the technique of modern trade and finance, and they therefore formed the first modern middle class. In an age when Arab thinkers were trying to understand the political and social ideas which were responsible for the strength of modern Europe, the Christian journalists and writers of Beirut and Cairo played an essential part; and in an age when the political destiny of the Arab countries depended on the great Powers of Europe, Christians who knew how to talk to English and French public opinion became spokesmen, although scarcely leaders, of the nationalist movements. These advantages, however, are passing away. The new Muslim intelligentsia, created by the state schools and educational missions in Europe and America, have no need for intermediaries between them and modern scientific culture. Their connection and influence with the new independent Arab governments give them the same economic opportunities as the Christians formerly derived from their connection with the foreign powers. The new middle class of industrialists, large merchants, managers, technicians, officers and professional men, in such countries as Egypt and Syria, is very largely an indigenous Muslim class. The older Christian bourgeoisie is largely losing its influence, except in Lebanon; in Egypt, where this bourgeoisie is not only Christian or Jewish but also foreign—Greek, Armenian, Lebanese and European—the process is rapid and sometimes painful.

Politically, the Christians are losing such advantages as they once derived from European influence. The old French protection of the Catholics has virtually ceased to exist, now that France is no longer present in the Eastern Mediterranean and has switched her favours to Israel. Although some Catholics have hopes that the American Catholic community will take an interest in them, and some Orthodox still look to Russia as their protector, it seems unlikely that either the United States or Russia will follow a policy based upon friendship with some minority, when to establish close links with the majority offers much greater dividends. Nevertheless, the Christians are still conscious of their profound affinities with Europe and America, and when relations between Arabs and the West are strained their psychological and political position becomes difficult.

All this is true, but there is a whole range of other considerations which make the picture appear far less black than this. Most responsible Christians have realised that the protection of minorities by a foreign Power is dangerous. When the foreign Power is on bad terms with the majority, the minority may become the scapegoat for its acts; it was thus that, soon after Iraq became independent, the Assyrian Christians, who had a long connection with the Church of England and whose young men had served in auxiliary detachments of the British Armed Forces, fell under the suspicion that Britain would use them in order to retain a power within Iraq which she had formally given up, and it was thus too that, in the time of the French Mandate, the Catholics of Syria and Lebanon were regarded by the rest of the population as instruments of French policy. At best, foreign protection can only delay the inevitable day when the minorities and the majority must learn to live together. For these reasons, most Christian leaders, led by the Maronite Patriarch, have reconciled themselves to the inevitable, and set themselves the task of becoming really assimilated into the new independent nations. Moreover, now that European power is receding from the Middle East, and all the major Arab countries are fully independent, the Christians do not in any sense represent a danger to the majority or incur its hostility; and since they no longer hold in their hands an abnormally large proportion of the wealth or the culture of the nation, they do not attract undue attention.

In the more advanced Arab countries where Christians are to be found, there is growing up a genuinely lay nationalism. Behind a certain sort of loose pan-Arab *feeling* there may lie pan-Islamic feeling; but Arab political *thought* is not Islamic thought. There has taken place one of those changes of political consciousness which are difficult to explain but which bring it about that one type of political problem ceases to be important while another becomes of general interest; in England in the last two generations, problems such as that of Welsh disestablishment or the marriage of deceased wives' sisters have moved out of the centre of political consciousness, and in the same way attention in Egypt and other Arab countries has shifted from questions of religion to questions of social reform and economic development. This is true of the system of political ideas spreading out from Cairo and it is true also of the most important pan-Arab party, whose centre is not Cairo but Damascus.

The Baath Party, which stands for a combination of nationalism and socialism, is present everywhere in the Arab countries today and its influence is growing; it makes a clear and conscious distinction between the sphere of religion and that of politics, and indeed its founder and ideologist is himself an Eastern Orthodox Christian of Damascus, Michel Aflaq. Moreover, in Iraq, Syria, Jordan, and Egypt there does exist a sense of national unity in which the minorities share. In spite of their attachments to the West, at a moment of national crisis the indigenous Christians know where they stand. In Jordan, Arab Muslims and Christians have exactly the same attitude to the danger of Israeli expansion; in Egypt, the Egyptian Christians, the Copts, reacted to the crisis of Suez in precisely the same way as the Muslims. In Syria, the Orthodox Christians at least are not unfavourable to the present trend of foreign policy, neutralist with an inclination towards Russia.

We should not forget, too, that there are coming into existence new Arab states with an important Christian population. In the Sudan, a part of the population of the South has been converted to Christianity by the missionaries; in Libya, Tunisia, Morocco and perhaps in Algeria tomorrow, a considerable proportion of the European population has thrown in its lot with the new states after the end of French and Italian rule. These Christian communities are bound to become partly Arabised if they wish to retain their economic and social position. Most of them are trying to become fully part of the new states, and they have been given a lead by the religious authorities; the missions in the Sudan, and the Catholic hierarchy in North Africa, have shown themselves fully alive to the problem and to the need to adjust themselves to the new political situation. But these Christian communities are too numerous, and in North Africa they are too important economically and socially to be treated simply as minorities, as "protected peoples" to use the old phrase of Islamic law. At moments of great strain, when the machinery of government breaks down, pan-Islamic feeling may emerge, but in reasonably stable and normal conditions, necessity and the changes in political consciousness will create and maintain a national framework into which minorities can fit.

FRONTIER FIXTURES

A special series of addresses on CHRISTIAN FAITH IN THE NUCLEAR AGE will be given on Sunday evenings at 6.30 p.m. at the King's Weigh House Congregational Church, Duke Street, Grosvenor Square, London, W.1.

26th October.	The Future of Nuclear Warfare. Alastair Buchan, Defence Correspondent, the *Observer*.
2nd November.	The Case for Nuclear Disarmament. Speaker to be announced.
9th November.	Dilemmas Confronting the Christian. The Rev. Alan Booth, Churches Commission on International Affairs.
16th November.	The Peaceful Uses of Nuclear Energy. Sir John Maud, High Commissioner-Elect, South Africa and until recently Permanent Secretary, Ministry of Fuel and Power.

The Rev. Daniel Jenkins will give a preparatory sermon at the evening service at 6.30 on 19th October, and a concluding sermon at the same time on 23rd November.

R. PANIKKAR

Indian Philosophy and Christian Doctrine

In this article an Indian Roman Catholic looks at Hindu Philosophy. The subject is difficult and controversial. We shall return to it and in the meantime we invite comments from our readers. J.W.L.

And in Him all things consist. Col. 1: 17.

IT is a traditional idea that Philosophy is "*ancilla theologiae.*" Does this apply to Indian Philosophy? It goes without saying that "*ancilla*" does not mean slave, and that we must allow Indian Philosophy full philosophical freedom.

Indian Philosophy and religious thought can be integrated into Christian Theology, if they prove to be a good instrument of expressing and understanding Christian Dogma. This very fact of being used as an instrument will help to the transformation, or rather *conversion*, of Hinduism itself.

By "integration" I mean more than adaptation or even adoption. Adoption is to make our own something that in nature does not belong to us. It is a legal concept. We may have every right to adopt Indian Culture, but if we do not go further, it will always remain an adopted child. And there is always the danger that the parents might claim their child back again. Even if the parents were dead—they are not—the future generations living by ideas that are merely adapted or adopted will not be able to draw from them the full Christian life required for an autochthonous and authentic growth. Adaptation may perhaps be a necessary or previous step and adoption a useful beginning. But they can go little beyond the stage of expressing our own ideas in a foreign language, whereas integration implies, to begin with, to speak in the proper language and to think in the language we speak. To know the language of Indian Philosophy is today an imperative duty of Christian Theology.

There are two ways of learning a language. One, proper to adults and foreigners; the other peculiar to children and natives. The first way proceeds by comparing "words" with "words," and when it is a little more advanced idioms with idioms. In philosophy this corresponds with comparing concepts with concepts and systems with systems. The person who thinks in one language, in one culture, or one Philosophy, and speaks in another one, however great his technique and mastery may be, will always remain a stranger in the second language, culture, or Philosophy. The other way of learning a language is that of children—whose, by the way, is the Kingdom of God. It does not proceed by way of comparing words with words, but of discovering relations between words and things. We cannot understand Indian culture if we do not go to her school like little children, and try to learn things and their meanings. "What is this?" asks the child, pointing with his finger at a particular object. Only if we are able to point with our intellect—in its intuitive function—to the "things" of which concepts and words are already translations, shall we be capable of understanding the answers of the several philosophies.

Integration means to assume the reality of certain principles, or ideas, or attitudes, not only to make room for them in a previous scheme but to *convert* them—for it is a real conversion—into an integral part of the Christian life, tradition and doctrine. In order to integrate something we must make it our own, so that the difference between new and old elements becomes irrelevant. No integration is possible if we understand theology in a narrow way.

"*Theologia viae*" (or "wayfaring" theology) as St. Thomas calls it, is according to him the *normal* expansion of faith, the "*fides quaerens intellectum*," faith searching for understanding, for a total intellection of reality given us in and through faith. This living and itinerant theology is a constant companion of man in his pilgrimage on earth, helping him to decipher the meaning of and to adore the reality of the living Word of God, that came down and dwelt among us. It is the dialogue that the believer constantly holds with God in his interior *contemplation*, and with men and the world that surround him in his Christian *action*. A theology deaf to the environment where it has to live would become very soon also dumb for that milieu. "The word of God is not bound," says St. Paul, or as the Greek suggests, the *Logos of God*, the *Theologia*, is not tied to any particular class, world or culture. An isolated and chemically pure Theology that feared contamination—as the Jews that crucified Christ feared to enter the palace of the gentile Pilate—would, to say the least, remain barren and ineffective.

Theology in India today has to make of Hinduism—as of any other religion—the subject matter of its study, for the double reason of the eventual presence of the Word of God in it and the undeniable fact of the words of men about God. This double "Word of God" belongs to Catholic Theology, to which could be also applied that injunction of Christ, "Gather up the fragments that remain"; attempt to integrate all those fragments, to pick up all those broken pieces that have fallen from heaven to earth in this land of India, since people began to live, i.e. to love, to think, to sin . . . for He has universal Providence over all His children.

Under this theological perspective Indian Philosophy does not appear as a merely intellectual system of ideas—to be discussed and criticised—but as an existential reality that has shaped the mind of the people of India and whose function has been to lead the Indian people to know, to love, and to attain the one true reality that transcends all understanding.

The spiritual and intellectual nourishment of the people of this vast continent since millenia has been Indian (Hindu) Wisdom. So far as they have led a good life, so far as they have been saved and reached salvation, they have done it ultimately in and through Christ, the only Mediator. But directly or immediately they have reached salvation by the means provided by Indian Culture and Religion. In other words the grace of God has come down wrapped and embodied in Hindu values.

The ideas of Indian Philosophy might not be orthodox, but yet the existential bearing of those ideas might point to the Christian reality. It may be, for instance, that the correct philosophical relation of creature and Creator has not been discovered by the Indian mind. But whenever a good Hindu is at prayer that relation must be there.

This Theological approach does not ignore the place and rôle of evil in the world, nor does it ignore the necessary discrimination of doctrines. Wrong ideas can often be an obstacle to the working of divine grace. Integration remains a theoretical possibility. Only a serious study *in concreto* can decide whether it can in fact be realised.

But we cannot compare Christianity, which we see from inside, from its real source, with a Hinduism seen from a superficial and merely external knowledge. This rule applies also to the opposite case of Hindu thinkers speaking on Christianity.

In medieval scholastic philosophy a Scotist Thesis, for instance, cannot be judged and understood from a merely internal Thomist point of view. Much less can scholastic formulations be directly compared with the rather symbolic and intuitive expressions of the Upanishads. Nor can we compare popular beliefs with well elaborated Theological concepts.

The Christian and the Hindu philosophies both arise from faith. But faith does not allow comparisons. Either somehow it touches the Absolute (God) or it is not faith at all. No philosophy can be understood apart from its real source of inspiration. Only then we discover its truth and also perhaps its deviation from truth, and are able to express better than our partner what he really intends to say.

I am not at present trying to decide how far it is possible to make this experiment with Hinduism as a whole. But we may remember that the Fathers and Doctors of the Church have already done something of this kind with Greek philosophy. This is, of course, the work of mystical theologians and not of merely learned scholars. Only true contemplation opens the doors of Indian Wisdom.

The integration of Hindu thinking into Christianity must discard any absolutely new system, any system that ignores the twenty centuries of Catholic Theology, not to mention the earlier millenia of human thought. Christ is at work since the beginning. Even if at times the theologian feels the past as a burden, its acceptance is a part of his task.

This means that an external "Christianising" of, say, Sankara, is not enough. If Sankara has positive values they should be integrated into the Catholic doctrinal body even at the price of eventually abandoning accepted philosophical perspectives which may in the end be seen to be less suitable. Thomas Aquinas did not "Christianise" Aristotle. He only tried to integrate him into the Augustinian tradition which he considered synonymous with Christian tradition.

Tradition is not stagnation. On the contrary, tradition is a living stream in the Church, that cannot be frozen and stopped. It is the essence of tradition to leave behind the steps by which we climb up the mountain where the living God dwells.

One day I would like to say something about certain concrete topics such as Creation, Truth, Time, *Advaita*. Can the Hindu conceptions of these things be integrated into Christian Theology? To answer such questions is the work of an entire generation. And I am convinced that this generation is ours.

MAURICE WEBB

The Challenge to Christendom in the Land of Livingstone

THE General Election held in Southern Rhodesia on 5th June, 1958, has an importance far beyond the size and status of the country in which it was held. Southern Rhodesia is a British self-governing Colony, the senior partner in the new Federation of Rhodesia and Nyasaland which came into being in 1954. The two other partners in the Federation are the British Protectorates, Northern Rhodesia and Nyasaland.

Southern Rhodesia was going along very nicely under two party parliamentary Government in the British tradition with Sir Godfrey Huggins (now Lord Malvern) as Prime Minister, with an almost all white electorate but a few "advanced" African voters when the Federation was founded and Huggins became its first Prime Minister. Several other of the senior Southern Rhodesian politicians also "went Federal" leaving the place of Prime Minister of Southern Rhodesia wide open. Mr. Garfield Todd, a back bencher, was elected.

Garfield Todd came to Southern Rhodesia from New Zealand as a missionary of the Disciples of Christ. His work and interest lay among Africans in the mission field. When he entered the Southern Rhodesian Parliament he was little known but he began to attract attention by his contributions to the debates. Todd is no orator but he is a clear and easy speaker who impresses those who hear him with his knowledge, his sincerity and his common sense.

All went well during the first three years of Todd's premiership. His party had a commanding majority and Todd showed himself to be a good administrator. There were those who spoke of him as the J. H. Hofmeyr, even the Lincoln of Southern Rhodesia. His name was mentioned as a future Prime Minister of the Federation. The country prospered. New immigrants were pouring in at the rate of 2,000 a month, half of them coming from South Africa where the

English were feeling uncertain under the Governments of Malan and Strijdom.

The Todd Government tackled two issues that are highly controversial in any multi-racial country: the problems surrounding jobs and votes. How far if at all should a powerful white group protect its position in respect of jobs, how far if at all surrender a monopoly of political power? The Government went about the matter in the orthodox way. It appointed two commissions, one to go into the whole matter of wage regulation, industrial conciliation, trade unions; the other to consider the franchise. The commissions reported and framed Bills to implement their recommendations. Africans were to have more opportunity for advancement in jobs, come within the framework of Industrial Conciliation machinery (they are excluded in the Union), have the right to enter Trade Unions. The Franchise Bill provided that the common roll for White and Black continue on its education and property basis and that, in addition, a second roll be created for less qualified voters (who would in effect be almost entirely Africans) to give a large number of Africans some say in the affairs of the country but to be withdrawn as more of them qualified for the senior roll.

The reports of both commissions and the Bills were accepted by the Government party though not without some disagreement. The Franchise Bill was enacted. Dissent was voiced in the country. White Trade Unionists complained that their jobs were threatened: White voters felt that their position as the holders of political power was in danger. Todd's Government had run into rough water.

And then something else happened. An African of Southern Rhodesia named Matimba while in Europe married a Dutch girl. He returned to Southern Rhodesia to make a home for himself and his wife. Where should he live in a country that, under its Land Apportionment Act, has territorial segregation? The question became one of public interest. A home was eventually found on mission land and Mrs. Matimba joined her husband. On her arrival the cruel and nasty things were said that get said on such occasions in multi-racial countries. Resolutions were passed at political meetings calling for legislation to prohibit mixed marriage. An attempt to introduce such legislation in Parliament was resisted by Todd.

By now a General Election was in sight. Politicians looked anxiously at the weather signs, they heard the low thunder from the Trade Unions, noted the rising wind of fear of African voters, saw the dark ugly clouds of race hatred and decided it was time to take in sail before the rising storm. But Todd, the captain, and no politician, was determined to ride the storm with all sails set. There was mutiny. To justify the mutiny Todd had to be built up into a villain. He was a missionary, and, worse, a missionary of a little known Church ; he did not smoke or drink, alone enough to damn any man in Rhodesia ; he was friends with Africans, he was a liberal. For the coming election voters must be conditioned to vote against Todd.

At first there were five parties in the field :

(1) The Constitution Party. Liberal. Associated with the Capricorn Africa Society ; (2) The United Rhodesia Party (U.R.P.) Todd and his supporters ; (3) The United Federal Party (U.F.P.). The party of which Todd was leader before the mutiny ; (4) The Dominion Party (D.P.). The former opposition ; (5) The Confederate Party—(takes its name from the Confederacy of the U.S. war of the states).

As to the principle of inter-racial partnership to which Southern Rhodesia was committed when, after referendum, it entered the Federation it might be said that the policies of the five were : (1) partnership now ; (2) partnership soon ; (3) partnership sometime ; (4) partnership never ; (5) partnership be damned.

Before nomination day the first and last of the five had withdrawn. It can be assumed that those who would have voted "be damned," voted "never" and those who would have voted "now" voted "soon."

As between U.R.P. and U.F.P. there could be but little difference on paper. All their programme and policy had been worked out together before the mutiny. Todd was jettisoned not because he repudiated the policy or formulated a new one, but because he was Todd and because he wanted the policy implemented. The U.F.P. trimmed sail by saying it would redraft the previously accepted Industrial Conciliation Bill and would reconsider the matter of franchise.

The Dominion Party was something quite else. It indignantly repudiates the suggestion that it favours Apartheid, but things said on its behalf came very near it and there is no doubt that those who favour Apartheid and were heartened by the last General Election in the Union voted D.P. The D.P. wanted to abolish the low qualification voters and to "protect" the white voter with higher property and education qualifications and civilisation tests ; it wanted Trade Unions to be all-white; and for African development to be within African areas.

All parties declared their intention to work for Dominion status for the Federation when the talks with Britain on the Constitution take place in 1960. The U.F.P. and U.R.P. were diplomatic in their references; the D.P. enlisted anti-Colonial Office feeling.

The result: U.F.P. 17 seats; D.P. 13 seats; U.R. nil., which means victory for the U.F.P. which retains its position of governing party, the complete extinction of Todd and his supporters and moral victory for the D.P. which, but for the preferential vote, would have won and which, even after the allocation of second votes, still had the support of more voters than the victors.

In the previous Southern Rhodesian Parliament, elected in 1954, the Government had 26 seats and the opposition 4. The General Election showed a marked move on the part of the electorate to the Right and a large, even a majority, opposition to any real inter-racial partnership. As it happened the electorate was overwhelmingly White. It was generally believed that, with the new low qualification, 8,000 to 10,000 Africans could have voted had they registered, but only about 1,500 did.

There were probably many reasons from indolence to a reluctance to disclose an income that would lead to income tax. In the event Southern Rhodesian Africans lost the chance, and perhaps their only chance, to vote in substantial numbers, and their best champion in the political arena. 10,000 African votes in a total electorate of 55,000 might have had a significant effect on the election.

For the present Southern Rhodesia has run into calm water, but the effects of the election will be disturbing and will spread far. The reaction of S.R. Africans has been sharp. There has been a record rush to enrol with the African National Congress. They see in the rise of the Dominion Party the hand of Dr. Verwoerd stretching north across the Limpopo and they prepare for resistance. Those who, mainly through Todd had come to regard the Federation as offering the prospect of a genuine partnership are disillusioned. Africans in the north who have consistently opposed Federation either because they had no faith in partnership or did not want it, but an African state instead, are in a position to say "I told you so."

The after-election quiet in Southern Rhodesia will not last long. There will soon be a Federal General Election when the same voters will vote again, probably with a choice of the same parties and on the same issues but with the question of Dominion status looming larger, for this question is due for negotiation with the British Government in 1960.

The last Federal General Election gave the Federal Party under Huggins (later succeeded by Welensky) every seat in the Federal Parliament but one. Will the Dominion Party repeat in the Federal Elections its success in the Southern Rhodesia election? Will Africans this time change their tactics and vote in full numbers? Federal Franchise is much the same as that of Southern Rhodesia. As far as Southern Rhodesia voters are concerned will their desire for Dominion status outweigh fear or partnership? If the Dominion Party were to win the Federal Election a serious clash between Britain refusing Dominion status and the Federation angrily demanding it would be possible.

African opinion will have an important, perhaps a determining, effect on the 1960 talks. Africans were strongly opposed to the creation of the Federation, particularly those of the two Northern Territories who feared that Southern Rhodesia would go just as it has gone and who looked to Northern Rhodesia and Nyasaland becoming independent African states. Todd's policy was to win the support of the Africans by genuine goodwill and opportunities of practical advancement. Unless his policy is clearly supported in the Federal General Election the Federation may fall apart at the Zambesi.

When the British Parliament in 1909 passed the South Africa Act which created the Union of South Africa, British and Boer Statesmen foresaw the possibility of the new Union being joined in time by all the British territories up to the Zambesi. Provision for this was made in the schedules to the Act. That dream faded because Southern Rhodesia decided by referendum in 1922 not to come in and the British Government refused to transfer the High Commission Territories without the consent of the inhabitants.

This idea of 1909, which had much sense behind it, might still come into its own if the Union of South Africa were to experience a change of heart and mind in respect of its racial policies, an event which looks most unlikely in the light of the Union's recent General Election but is not entirely impossible. It might then be that all-African states, in considerable variety, would stretch from the Sahara to the Zambesi. Whether they extended on down to the Cape would depend on whether the southern areas in Africa with substantial permanent white populations had at last succeeded in solving the problem of how white and non-white peoples can live and work side by side.

This is a question to which Christians must try to find the answer.

The Future of the Christian Frontier Council

The Christian Frontier Council has decided to undertake a study of equality in relation to leadership in modern society. The Nuffield Foundation have made a grant, to start this year, which has enabled the Council to invite the Rev. David Edwards to join its staff for two years to work in conjunction with its Executive Officer, the Rev. Daniel Jenkins. Mr. Edwards is a Fellow of All Souls. He is to devote the major part of his time to this study, acting also as a member of the staff of St. Martin-in-the-Fields.

Before undertaking this project, the Council had to review its own future position and after much study it has been decided that the need for the work which the Frontier Council undertakes remains as great as ever. Funds gathered together nearly twenty years ago for founding the Frontier and *The Christian News-Letter* are now all but exhausted and new sources of income are needed. The grant from Nuffield is for the study of equality and in order to maintain the Council's ordinary work an additional £700 is needed this year and not less than £1,000 a year in future. Members of the Council hope from their own resources to find at least £500 a year. Help, however, is needed to find the balance. The opportunity for the Frontier Council to move forward is here if it can be grasped. Because of this, the Board of the Frontier Council believe that readers of FRONTIER in sympathy with their aims will like to be associated with them in putting this work on a sound financial basis and they would welcome donations and subscriptions, particularly under covenant. These should be addressed to Mr. George Goyder, who has become Honorary Treasurer, at the Christian Frontier Council, 59 Bryanston Street, Marble Arch, W.1. Covenant forms are obtainable from the Secretary.

PAUL D. CLASPER

The Organisation Missionary

A PIECE OF AMERICAN SELF-CRITICISM

Who is the "organisation man"? This is how the cover-jacket of William H. Whyte's book *The Organisation Man* describes him: "In America he is the middle class, white collar worker who staffs all levels of executive and management in the great industrial corporations, in the banks and the laboratories, and in public utility undertakings still under private enterprise. It is he who, through the influence of his purchasing power and social conscience sets the pace and temper of society. . . ."

A GREAT share of the problems with which the missionary wrestles, and which he sometimes thinks are peculiarly his because he is a missionary, are really the common concerns of all ORGANISATION MEN. A fresh revelation of this came to me in reading William H. Whyte's recent, widely read and provocative study called *The Organisation Man*.

Whyte's thesis is that this new mentality is the product of social forces which have been refashioning the American way of life in recent years. Officially, we Americans are people who still profess faith in the *Protestant Ethic*—the supreme importance of the individual, the necessity for competitive struggle and thrift, and the achievement of prosperity as the reward for diligence. Actually, however, there has been a steady decline in the *Protestant Ethic* and the present way of life can better be characterised as the *Social Ethic*. Man is now group-minded and no longer the striving, competing, solitary individual. Furthermore, the pressures of the group, as over against the individual, are considered to be morally justified. It is the group which is really considered the source of creativity; belongingness is the ultimate need of the individual; and the capacity to adjust and be a good team-member is " number one " in the new list of cardinal virtues. The *Social Ethic* stresses conformity, security, extroversion and pliable well-roundedness. It tends to suspect the introvert, the solitary path-finding specialist, and the hard-driving, aggressive hero of earlier American life and fiction.

One of the most frequent and most justifiable criticisms of the work of the denominational mission societies is the charge of a tragic mediocrity which pervades so many phases of their work. What is not always so apparent is the way in which this all too obvious mediocrity is related to the virtues extolled by The Organisation in the production of THE ORGANISATION MAN. In order to have a smoothly running team, every attempt must be made to find out if there is a minimum of starch and a maximum of elastic in the soul of the would-be missionary. For this reason, the examination of the personality of the candidate is no less important than his doctrine. Consequently, extremists are eliminated and the capacity to adjust is rated high. The pendulum, therefore, does not swing in nearly as wide an arc of personality and theological difference within the mission society as within the denomination generally. In short, the compatible, generous-minded, fairly conventional, relatively easy-going, extroverted middle-of-the roader is the one most likely to maintain the team spirit and best fit into The Organisation.

No one will speak lightly of these qualities who realises what it means to have just one missionary neighbour at his isolated mission station. Wholly apart from the neighbour's theory of the Atonement or his evaluation of his Anabaptist ancestors, the degree of his ability to give and take and maintain, at least, a vestige of a sense of humour in the midst of tropical heat will be of crucial importance. But this must not blind us to the fact that there is a definite relation between the necessary limitations of a kind of people who seem to be good for The Organisation and the mediocrity which subsequently follows.

Today one hears repeated appeals for two particular kinds of missionaries. What the new day in missions calls for, we hear, is the adventuresome pathfinder who is willing to blaze new trails in personal relationships, evangelistic techniques, and mission strategy. Then, again, there is an urgent need in this day of highly articulate nationalisms and rejuvenated ancestral faiths for the missionary scholar. The cry for men of these types comes at a time when The Organisation is hardly prepared to find a place or give much encouragement to them if they could be found. We cannot have our cake and eat it.

The Organisation is strong on producing broad-gauge men capable of doing a variety of jobs and being shifted to a new place with a minimum of difficulty. But in the sphere of specialisation a different set of abilities and conditions are demanded from the usual team-effort virtues which The Organisation knows so well. For the specialist, organisation can only be a means. What he asks of it is not big money or companionship, or belongingness, but the freedom to do what he wants to do.

Now in the midst of this kind of discussion the missionary feels right at home. He knows that for all of the differences between the mission society and the business firm these are basic issues which concern him because he shares a common existence as an ORGANISATION MAN.

On the matter of conditions favourable to growth, the mission society can make a very good case for the opportunities it presents to its people. There is the stimulation of an overseas experience, the in-service training (language study and cultural orientation), and the chance to "keep up" (by the right use of the furlough).

When it comes to the question of specialisation and the virtues of the broad-gauge adjustable extrovert, the mission society has generally followed the pattern of The Organisation. The missionary has long been eloquently pictured as the man who rebuilds his jeep, masters foreign languages and customs, produces text-books and Bible translations, and counsels with primitives and governors. What is more, he may well be expected to begin in China, evacuate to India, and then resume missionary operations in the Philippine Islands. It is not surprising that prospective missionaries feel that they could never measure up to the numerous demands. Fortunately, their confidence is usually restored when they actually meet the missionary at work and find him to be a good deal closer to their stature than the propaganda might have led them to believe.

Broad-gauge adjustableness, then, seems to be the major virtue from the standpoint of the mission society. But this virtue is intimately related to the sense of job-frustration which engulfs a great many missionaries. To be called upon to do a variety of jobs seems inherent in the missionary's task. But to do too many jobs, too badly, for too long a time is demoralising.

Rootlessness, classlessness, education for "social mobility," and the effects on the family's social relations when one member is "spotted" for a new job in The Organisation, these things are all understandable to the missionary ORGANISATION MAN. There is also a common confession of failure as a man of culture and as a parent which links THE ORGANISATION MAN in suburbia with his counterpart in the mission in Karachi and Rangoon. The following quotation describing The Organisation executive is included because by substituting the word "missionary" for the word "executive" it could be taken as a description of the feelings of a thousand missionaries scattered throughout the world :

> Executives try to be dutiful husbands and parents, and they are well aware that their absorption in work means less time with their family even when they are physically with them. Younger executives in particular accuse themselves. They are not, they say, the fathers they should be and they often mention some long-term project they plan to do with their boy, like building a boat with him in the garage. But, they add ruefully, they probably never will. "I sort of look forward to the day my kids are grown up," one sales manager said. "Then I won't have to have such a guilty conscience about neglecting them. . . ." Culture ? . . . Most of those questioned were conscious that they didn't read enough good books about something besides business, and some executives went out of their way to berate themselves on that score. But where, the executive asks, can he find time? Much as he might like to read more history or take in more plays, he looks on this as too marginal too little relevant to his career to warrant making the time. His judgement is debatable on this point, but that is another story. The fact is that he doesn't see much relationship, and thus, as with the long-deferred project to build a boat with the boys, he will keep on planning that reading he hopes to get around to. One of these days.

The mission family overseas achieves a degree of classlessness far beyond that of suburbia but the need for status is not eradicated. The symbols of success only become more subtle.

I would hazard the suggestion that *one* of the important, subtle standards in today's mission circles is the degree of personal penetration and acceptance in the life of the people of the land. Today in many places the missionary is really the servant of the servants of the Lord; he is not the leader of the enterprise. He is primarily responsible to the national church. His success in the eyes of the nationals may be largely measured by the degree of his identification with the people. This soon leads to a comparison with other missionaries and the nationals will have their criteria for classification. The "score" of the missionary will depend on a composite figure arrived at by taking into account the ability to speak the language with a maximum of fluency and a minimum of American accent; capacity to eat non-missionary curry and a variety of other non-mentionables; ease in taking jungle trips and a dozen other subtle factors.

This unconscious score-keeping on the matter of identification will test the quality of the missionary as nothing else will. If he rates relatively high on the national's score card, he may easily be tempted to "think more highly of himself than he ought to think." If he has been surpassed by a colleague, he may give way to unconscious resentment or find himself waist-deep in the Slough of Despond.

To analyse is easier than to prescribe a remedy. Nevertheless, certain suggestions regarding the denominational mission society and the missionary can be made.

1. The Organisation must be understood realistically and critically. This does not mean just negatively; it also means appreciatively. Whatever may be the limitations of the denominational mission societies, it still remains true that they have been responsible for the most effective and the most enduring mission work in modern times. The so-called "independent missions" usually encounter the same organisational problems and reflect in their own way the problems of THE ORGANISATION MAN. The ability to adjust to a multiplicity of demands is inherent in the task of being "partners in obedience."
2. The Organisation needs to be more concerned about and active in the fanning of any spark of creativity among the missionaries. The Organisation has it *partly* in its power to create the conditions in which discovery and creativity can be either encouraged or smothered.
3. The missionary must never forget, even in a day in which "adjustment" is the watchword, that he must maintain the capacity to be "against" The Organisation as well as for it; he owes The Organisation the ability to be a "No-man" sometimes, as well as a "Yes-man" at all times.

This, then, is an aspect of a problem which the missionary knows so well in another context. He must be in the world but not of it. In a similar way he must be within The Organisation. He cannot help being an ORGANISATION MAN. But there must be a constantly renewed commitment to ONE who is *other than* The Organisation; One who uses, judges and transforms The Organisation, but who is never identical with it. And out of this deeper loyalty the missionary may be made into something more than and other than *just* an ORGANISATION MAN.

With acknowledgements to the Missionary Research Library.

"To a man or woman in a small restricted job the forces governing industry and the pressures that ensue may seem to have the relentless power of the laws and forces of nature. That is a fallacy and a defeatist attitude. Industrial pressures are the work of men; often they have not been consciously organised, but have grown up gradually. They can gradually be changed if those at the controls so determine." (*Lambeth Report*, p. 2.160.)

NANSIE BLACKIE

The Burden of History

About the only characteristic of past times which I can say I envy—in real honesty of imagination—is their restriction of news. To think and feel perceptively about the load of suffering and human misery involved in one day's passing is more than most of us can bear for most of the time. This is what Dr. Kitson Clark in his book *The Kingdom of Free Men*,* calls "the affairs of humanity under bondage." We try to docket the information without attaching to it for ourselves or for others the emotions of pity or fear. Yet no opinion polls will convince me that most adults—at least in our well and over informed West—do not carry around inside them this abyss of knowledge and concern for the whole of humanity in its hatreds and hungers. The knowledge may be rejected and the concern denied, but the burden is there.

This *burden* of history, past and present, is made explicit in Dr. Kitson Clark's wise and sober book which is based upon lectures sponsored by the Divinity Faculty of Cambridge. His underlying theme is the inexorable nature of evil in history and our personal and corporate involvement in it.

"We are all infected by the past and can easily infect the future. The thing is continuous, an enduring, suppurating entangling mass stretching back to the beginnings of humanity." This is not the rhetoric of the preacher, nor the *a priori* conclusion of the more pessimistic and determinist type of theologian—(with whose views, indeed, Dr. Kitson Clark has little sympathy)—but a discovery forced upon a working historian. This legacy of violence and fear, the sins of our fathers, and of ourselves, leads to the adoption of extreme opinions carrying with them extreme emotions. From these emerge the organised mass movements of fanaticism characteristic of this century—fascism, nationalism, communism, race prejudice, etc. It is in the formation, manipulation and direction of mass opinion and the conflicts which follow, that Dr. Kitson Clark sees the gravest danger for humanity today. The only means for combating ignorance and passion are, so he maintains, understanding and imagination; he himself employs both of these qualities in showing what ideas inspire these mass movements and the reasons why even the most extraordinary of them can be believed—and believed with devotion.

With a fine exhibition of that kind of compassionate objectivity which he demands of Christians everywhere, and which gives them entry into "the Kingdom of Free Men," Dr. Kitson Clark discusses various topics which bear on the relation of Christian principles to forms of government.

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*Cambridge University Press, Price 18s. 6d.

He deals with the fundamental difference between liberal and totalitarian States (which lies, not in the nature nor altogether in the use of power, but in intention); with religious persecution; with the nature of freedom—freedom from what, to do what? And he deals with the question how essential freedoms of choice, which in the past were so often held by privilege or by default, can be preserved and extended in an age of necessarily increasing centralisation and efficiency. As we judge and act, we are always involved both in sin and error; we must remember that, "the lines are blurred, and the material we have to handle is alive."

There are in the world two blocs of strongly-held, propaganda-fed divergent opinion. One can only agree with Dr. Kitson Clark that the extension of education, in its deepest sense, and the appeal to individual intelligence is "the only answer" to the danger inherent in this. But one must say in all honesty that such an appeal can have little or no relevance to the political future of our time. The kind of objectivity and even perhaps the kind of emotion demanded of us to become members of the Kingdom of Free Men would surely not be in the compass of great bodies of humanity. That is why positive liberal democracy, that unique flower of the particularities of history, is not a live option for whole areas of the world.

But Dr. Kitson Clark is fully aware of "the tragic fate of high principles and personal devotion in a world of conflict." In the long run the "answer" to evil in ourselves and in the world cannot lie in education or idealism; nor is the Kingdom of Free Men an unusually humane Senior Common Room —although the summary of his book on the cover-flap might imply it. If intelligence and goodwill were enough "there would have been no need for the crucifixion, and the process by which sin of the world was 'taken away' would not have had to be the terrible event that it was." No doubt, the Cross-centred nature of history is a theological truism; it was first made real for me in that strange book by E. Rosenstock-Huessy, *The Christian Future*; but here, with illumination and the bite of truth, a historian shows by example and by argument that it *is* so. As a member of the laity, I submit that theological statements are likely to be either untrue or irrelevant, unless in every generation they are found to be facts through the blood and tears of history.

The entry to the Kingdom of Free Men is neither to be won easily, nor is its citizenship easily enjoyed, for its capital is "a place of public execution . . . and, there, ruling from the gallows, is the King." History, past and present, can only be understood in the shadow of the Cross; and, one would add, turning to the Press and radio, only borne in the light of the Resurrection.

"In many conflicts the part which a Christian must play will be determined not by the application of some ready-made Church directive, but by technical knowledge combined with Christian judgement, and a sincere desire to be led by the Spirit. The Christian layman, be he shop-steward, employer, politician, or statesman, can do much to reconcile the conflicts of which we have been thinking. He must take the risk of being wrong; the risk, too, of standing alone." (*Lambeth Report*, p. 2.122.)

ERIC HEATON

He that is not Against Us . . .

The substance of a sermon preached before the Central Committee of the World Council of Churches at Odense in Denmark.

"*John said to him, 'Teacher, we saw a man casting out demons in your name, and we forbade him, because he was not following us.' But Jesus said, 'Do not forbid him; for no one who does a mighty work in my name will be able soon after to speak evil of me. For he that is not against us is for us.'*" Mark 9: 38–40.

Unfortunately, the closed-shop mentality is not confined to the Trade Unions—and this incident records what is, perhaps, its first but not its last occurrence in Christian history. It was a very natural feeling which prompted the disciples to stop the non-member exorcist from casting out devils. Perhaps in this incident their jealousy sprang from "zealousy"—from a sense of loyalty to their Master. Perhaps they were anxious to preserve His work and teaching from dilution and corruption—to keep it pure, distinctive, sharply differentiated from the doings of ordinary humanity. Perhaps, even, they were already thinking that the Gospel of the Kingdom of God needed for its faithful propagation a group or a community which was unified and set apart from the world.

One might go on guessing for a long time. But whatever the conclusion of our speculations about the motives of John and his fellow disciples, it is not our business to pass judgement. It belongs, however, to our wisdom to take warning. Whatever the seemingly good reasons for their rejection of the Christ-like activity of that stranger, our Lord repudiated their attitude.

I am not unaware of the apparently contradictory saying in the gospel tradition which runs: "He who is not with me is against me" (Luke 11, 23). They are not contradictory, however, if we apply the rigorous saying to ourselves and its opposite to our fellow men. Whether or not we accept and act on this understanding makes all the difference to our conception of the strategy of the Church in the middle of the twentieth century, for there has never been a time (in Europe at least) when so many people are "not following us." Not all statisticians can be dismissed as liars and what they have to say about the appalling numerical weakness of the Church often tempts us to adopt the closed-shop mentality of John and his fellow disciples. That is a first common human reaction. In a world which so largely consists of rank outsiders, the only thing to do—we sometimes think—is to pack tighter together, seek strength in unity, demonstrate our distinctive position, underline our separateness from unbelievers.

I want to ask whether at this juncture of history separation from the world outside the visible Church is not separation from the vital activity of

God. Although *vox populi* is not and never has been *vox Dei*, although figures provide no criterion of truth, he would be a bold if not a brash Christian who claimed that the life of the visible Church exhausts the evidence to be found in human society of the life of its Creator and King. The very magnitude of the collapse of significant belief in the Christian faith is the fact we ought to ponder; and even the blanket of interminable diagnosis and pious excuses at our disposal is not thick enough to conceal the fact. The change has been so rapid and is so momentous that it cannot possibly be ascribed to any radical degeneration in human hearts. Three elementary points seem to be abundantly clear:

(*a*) There is a radical discontinuity between the modern and the ancient worlds: we have outgrown antiquity; (*b*) there is, by contrast, an unbroken continuity between antiquity and the modern Church: the Christian tradition has conserved not only the faith of the apostolic and middle ages, but also a good deal of their total attitude to the world, particularly their psychological presuppositions ; (*c*) the modern world's indifference to the Church must be ascribed at least in part to a cultural incompatibility, which can neither be traced to sin nor healed by conventional envangelism.

To put the matter briefly and crudely, the modern world has outgrown, intellectually and psychologically, the whole ethos in which the Church still by preference lives and this plain fact indicates the futility of much complacent clerical chatter about secularism and humanism. It is difficult to believe that, man for man, the members of the Church in the so-called ages of faith were any better as human creatures than the outsiders of the twentieth century, and if the Bible says anything at all it says that the personal and moral quality of human creatures matters supremely. The faithful were at home in the ancient Church not only because it was Christian, but also because it was ancient and belonged to them; today men are not at home in the Church because its fundamental ethos is still ancient and does not belong to them. The question, then, is not whether we happen to like or dislike the popular culture of the ancient world, but whether it is inextricably a part of Christian revelation and life.

That it is the earthen vessel in which the treasure of Christian faith has been preserved from the early days of the Church does not decide the issue. In the very earliest days of the Church, St. Paul did not argue that, because from time immemorial circumcision had been the badge of membership in the people of God, his Gentile converts must accept it and become Jews before they could call themselves Christians. In acknowledging Gentile Christianity, the Church at its very first council affirmed that the Gospel is not inextricably embalmed in the religious institutions of antiquity and thus demonstrated the courage of its fundamental convictions. The problem of the apostolic Church in our own day is to embody the Gospel in a world which culturally is far from being either Jewish or Greek.

The momentous revolution—intellectual, psychological, technological and social—which has brought the modern age to birth demands in the Church a reformation far more sustained and thorough-going than the domestic shake-up in Western Christendom between the fourteenth and seventeenth centuries. What we call the Reformation is well on the other side of the West's great cultural breach with the past. It is doubtful whether the rank outsider of the twentieth century marks much difference between the Catholic and Reformed representations of the Gospel. To him they are both "religion," picture postcards of foreign archæological remains, available for those who want them—penny plain, tuppence coloured.

If the churches are all much alike and all infinitely remote from the point of view of the twentieth century, it is arguable that the Christian scholars and thinkers who are devoting so much of their energies to documenting and discussing denominational differences might be more usefully employed. The re-union of the churches depends above all on a change of heart; the reformation of the Church demands a change of mind. The division between the churches is primarily a question of sinful pride which demands penitence rather than scholarship; the division between the Church and the modern world is primarily a question of culture and what this demands is fearless conviction and intellectual leadership.

You may not accept this diagnosis: that does not matter. What does matter, however, is that we should really understand—to the very marrow of our bones—the fact that the situation in which we are called to bear witness to the fulness of the Gospel is *utterly without precedent*. We shall, I believe, only avoid panic policies if we keep firmly in the forefront of our minds the truth that God is at work in this situation as well as ourselves. If the contemporary world is God-forgetful, it is not God-forsaken; the distinction is vital and yet it is constantly and blasphemously overlooked. God does not depend on us in His dealings with His world. It is we who depend on God and it would seem that He has brought His Church to the point of making it realise this dependence by driving it to enlist the aid of men outside its explicit membership. God, so to speak, is turning His Church inside out.

"For he that is not against us is for us." This is the aspect of our Lord's teaching which it is now difficult but essential to grasp. Difficult, because, in dangerous times, it is always tempting to retire behind the high walls of dogmatic assertion or seek shelter in the deep trenches of tradition. The Gospel is distinctive—of course it is—but is it not distinctive in the sense that it claims to be not merely one of the many truths about life, but the revelation of the Truth itself? Of that Truth, Truth in the biggest conceivable sense, no one group, no one institution, no one tradition or school of thought, can claim a monopoly. In divers portions and in divers manners, it is known and practised by those who are not of our membership, by millions of men of goodwill who are now "not following us."

We within the historic tradition of Christendom, where we believe the Kingly Rule of God is openly manifest, have much to teach such outsiders. They also have much to teach us. Until the Church combines its work of talking with the gentler art of listening, until its convictions are enriched by more knowledge and more sympathy, until its readiness to make pronouncements is matched by an equal readiness to make allowances, it will not grow to that new maturity to which God is evidently leading His world. Our Lord, then, bids us, as He bade His first disciples, to forbid less and understand more. And then, we may reasonably believe, with the ancient gloss on our text, that "the one who is far off today will be close tomorrow."

BOOK REVIEWS

Believing What—and How?

Christian Obedience in the University. Studies in the life of the Student Christian Movement of Great Britain and Ireland, 1930-1950. J. Davis McCaughey. pp. 228. (S.C.M. Press 1958. 25s. net.)

Histories of movements written in the form of chronicles of conferences and committees can make tedious reading except for those actively engaged in promoting them. Professor McCaughey's achievement in at least the first half of this book is to show the history of the S.C.M. in the 30's and the war years as part of the spiritual struggle in which people tried to take the measure of the experiences through which they were passing. It can therefore be read as a fascinating, at times chastening, reminder by those of us who made this journey. I hope it will also find plenty of readers among present-day students, for students are now coming up who were born at the beginning of the War, and for whom the tensions of the 30's—unemployment, Naziism, the refugees, Munich—and even the Fall of France and the bombing of Britain, are things which belong to a dim "history".

The first half of Professor McCaughey's book can help them acquire some realism of imagination : for instance, there is his quotation of a remark of Desmond Hawkins (p. 13) that "the twenties had been dominated by the novelists. In the thirties the initiative passed to the poets". This, he suggests, was because events in the 30's were moving people at levels which could only be indicated in symbols. I suspect that the first half of the book may strike others, as it does me, as the more interesting part not only because it deals with an outwardly more dramatic period, but also because it answers to a more creative period in the S.C.M. The 30's showed the impossibility of idealistic solutions to big problems, and of dissociation from the ambiguous decisions of politics and power. It was also the time of wholesale political ideologies, the false gods who had not yet failed. The recovery of the perspective of Biblical theology in the S.C.M., combined with intelligent political concern among its leaders, gave people a standpoint from which they could enter into political commitments without political idolatry, and be neither starry-eyed nor cynical in their social analyses. The S.C.M. seems to have gone into the War like de Tocqueville's American backwoodsman, who penetrated into the wilds with the Bible, an axe, and a file of newspapers.

The second part of the book deals mainly with the discussions which have gone on about the role of the S.C.M. in the context of the wider question of the function of Universities, and the discussions leading to the new formulation of the Aim and Basis in 1950. Does this show as creative a period in the S.C.M., not only in relation to its domestic concerns, but to the questionings and tensions in people's minds outside it ? In a way, 1950 is a difficult stopping place at which to attempt to estimate this. Yet it is disturbing that nothing is said in these last chapters about questions which were to become important in the 1950's, and which were already becoming apparent before 1950 : for instance, the raising by the dominant school of philosophy of the whole question of the meaningfulness of religious and theological language, in a way which is now getting under the skin of not specially philosophical people in the Universities. That some people at least in the S.C.M. were getting exercised about this is evidenced by the list of books advertised on the fly leaf; but Professor McCaughey gives the impression that there was no serious cloud on the theological horizon. Nor does he give any indication of awareness of the growing strength of scientific psychological and sociological ways of thinking, which are now producing positive and not only negative implications for the meaning of religious faith.

Indeed the impression conveyed, perhaps wrongly, by his last chapters is that at the deepest level the S.C.M. is abrogating the responsibility of thinking about its faith. He emphasises the view that "the function of the S.C.M. is to bear witness to the Church's faith and not to invent a brand of its own" (p. 174). But does this over-simplified antithesis cover up an unwillingness to think radically about *what* as well as how one believes? This, after all, was something with which the framers of the now discarded 1929 Aim and Basis did at any rate try to wrestle in their own generation. If we avoid atomic war, our time, as distinct from the 30's and 40's, is likely to be a time of attempts at painful spiritual, intellectual and social reconstruction, where there will be need to find a Christian critique of the positive elements contained in the empirical ways of studying the world, man and society. Will the history of the S.C.M. in the twenty years from 1950 show that it has been prepared to engage in this? Or will what were prophetic notes in the religious language of one generation become clichés in the next?

DOROTHY EMMET

The Theology of Hamlet

The Court and the Castle. Rebecca West. (Macmillan & Co. 18s.)

Rebecca West has produced a book of literary criticism which, in a rather remarkable way, is also predominantly a book about man's need of God. "It is a tendency of creative literature", she writes, "when it rises above a certain level, to involve itself with statecraft and religion; to exist and to belong to Him". Above that level, the essential preoccupation of dramatist and novelist, as she sees it, is, even if not obviously, man's responsibility for the government of men in the sight of God. She begins with an original analysis of what is undoubtedly the sovereign text for such a study—*Hamlet*. And she argues most effectively that the most famous critical interpretations of this drama have concentrated upon some relatively secondary issue—usually that of Hamlet's irresolution, as if that were purely characterological or subjective, whereas it is his response to the real and insoluble dilemma that the play elaborates. That dilemma, she believes, has been consistently evaded as too tremendous, for the reason that "man cannot bear much reality".

Not only in *Hamlet*, but in most of his major works, we find Shakespeare obsessed with the problem of *power*—the absolute necessity of its exercise by someone; the ambiguity of its exercise by such a corrupt and corruptible being as man is, and the felonious usurpation of power. Shakespeare is full of the problems of men in power and of others scheming to supplant them; of the attendant corruption of the temporal power-system—the "court"—and of the courtiers; and this is the aspect of the human situation that Rebecca West examines in a succession of chapters on other great authors of later date.

Doubtless Miss West's exegesis of *Hamlet* will arouse a good deal of indignant protest. Centuries of devotion to the sable-suited Prince's genius and charm have almost completely diverted attention from the shadow side of his character, of which Hamlet himself makes confessions, and which his creator made pretty clear by many of his deeds. But Miss West is not primarily concerned with *Hamlet* as an acting play, but with the vision of life as the supreme Elizabethan dramatist saw it. She submits that he saw man in authority as beset by his utter depravity, and saved, if at all, by his sense of duty to the State. She compares Shakespeare's view of the nature of man to Calvin's (with the aid of a telling quotation from the latter's *Institutes*, I, 14, para. 20); and finds its pessimism absolute, being minus Calvin's doctrine of grace. Not that Shakespeare is a religious writer, "But his work is like the mould used for taking copies of sculpture, a form surrounding an empty space. . . . He describes a world which is hollow, and its hollowness is the negative impression of God". The moral repulsiveness of his vision of men in authority is redeemed only by its *beauty*, which is to artistic creation what grace is to the religious life.

Other critics have noted Shakespeare's preoccupation with the morality of power, legitimate or self-arrogated, and with the fact that the worse man may be the better ruler : the late J. Middleton Murry, in his *Shakespeare*, examined *Richard II* from this point of view with some original insight. But for Rebecca West, this is the problem that engaged his highest creative powers because it *is* the ultimate problem of human destiny : in Shakespeare it is more starkly individualised because he lived at the rise of the great monarchies, when the moral issues of government were brought to a new intensity of focus, of personal autonomy. After that, the great literary creations reflect a gradual depersonalisation of power, with increase in the numbers and change in the status of the "courtiers" (the term here covering all the personal subordinates of the powers-that-be); and the moral problem of power is correspondingly complicated, subtilised and camouflaged. Such is the theme that this book pursues through discussion of a succession of great novelists, English or well-known in England—Fielding, Jane Austen, Thackeray, Trollope and others, even to Proust and Kafka. In this survey, which is always interesting and sometimes very brilliant, the original theme often gets tenuous, occasionally is even lost sight of. It becomes vivid again, though fantastically garbed, in the section on Proust, picturing the corruption of a society in which "the court" still trails a faded glory from the effete aristocracy, though it is in fact a plutocracy. Lastly, we come to Kafka, portraying the faceless mass of the politico-bureaucratic " court", and here the same mirror is held up to the contemporary world, with forcible effect : it goes far to elucidate the uncanny fascination of Kafka's earthbound oneiric imagery.

Surely this is one of the most arresting essays in literary criticism that we have seen for a long time. It is true that the theme is somewhat beyond the writer's grasp—or perhaps anyone's : also that it attempts to take in too much ; the *Hamlet* chapters—by far the best—would have made a tidier book by themselves. Yet its essential theme is a great one, and wonderfully well developed. Theologically viewed, its inspiration seems more Hebraic than Christian. But for its presentation of the function of imaginative literature, as well as for its message about the moral ambiguity of humanly constituted authority, this is a study that should appeal to many readers of this journal. In it you will find glimpses of light shed by the masters of narrative and dramatic art upon the very central issues that oppose Church to State, social expediency to religion—and man to himself; for their insight penetrates to the deep, invisible "frontier" which passes through the heart of every human being.

Philip Mairet

Love and "Love"

A Handbook to Marriage and Marriage Guidance. Theodor Bovet. (Longmans. 12s. 6d.)
Human Nature and Christian Marriage. W. P. Wylie. (S.C.M. Press. 8s. 6d.)
The Pattern of Love. W. P. Wylie. (Longmans. 16s.)

The impression left by Dr. Bovet's book is one of profound respect, almost awe. Dr. Bovet is a Swiss physician and marriage counsellor; his book is written as if with one foot still in the consulting room, so closely related are all the aspects of his theme to the stuff of human experience. But never for one moment do we feel the shades of the prison-house begin to close; on the contrary, Dr. Bovet has an extraordinary skill in using the dreary, often repeated failures in human love to point us to the limitless potentialities of love and marriage.

Earth and heaven are never far apart in this book; barriers between scientific specialisations disappear before the overriding conviction that God is active and gracious in every area of life. God's grace is visible in all that Dr. Bovet has to say about psychological types, heredity, pregnancy, birth control and economics.

On birth control, he bypasses the frequent Catholic/Protestant stalemate by saying that for both "it is not the method of contraception that makes it 'good' or 'bad' but the attitude and motive behind it. It is not a case of an absolute, self-centred freedom, but a freedom within God's order, the freedom of obedience. This order is differently defined in the two different communions. One defines it chiefly in terms of nature, the other in terms of responsibility. But both employ these terms in a subordinate sense and we should not be misled into neglecting the fundamental unity of outlook behind them". (p. 86). It would be salutary if the attitude and motive for birth control could always be the starting point of any discussion on this subject, inter- or intra-confessional. As Dr. Bovet says later, "Every time a contraceptive is used, one should ask oneself why" (p. 93).

It is only to be expected that a writer who has such vision about marriage should have no illusions about the troughs into which marriage can sink. In a single paragraph on p. 125 Dr. Bovet sketches a terrifying picture of boredom which is only paralleled by Sartre in *Huis Clos*!

His combination of medical, psychological and theological perception brings freshness and illumination to many topics, particularly to the relation of "Sexuality, Eros and Agape" and to man as the "head of the family". Previous Christian writers have done something to reinstate Eros as a respectable component of Christian marriage but for the non-specialist theologian, Dr. Bovet's exposition with its admirable illustrations (especially in the section "Eros by Daylight", pp. 59–62) is unrivalled.

As Dr. David Mace says in the Foreword, "I believe that no serious student of marriage, no teacher or counsellor in the family field, can afford to ignore the contribution Dr. Bovet has to make."

The translation is excellent.

Mr. Wylie's two books overlap a good deal in subject matter. *Human Nature and Christian Marriage* is an attempt to show that the "one-wife-for-life" type of marriage is in accord with human nature and does not run counter to it. *The Pattern of Love* is a discussion of the tension between the power of romantic love and the claims of marriage.

The examination of human nature in *Human Nature and Christian Marriage* is perfunctory and no distinction is made between "nature" in its moral-theological and in its biological sense. Our debt to "scientific knowledge" is noted mainly in order to emphasise the dangers of specialisation which divide "the functions of what should be regarded as a whole" (p. 12). Theological specialisation also has this divisive effect and Mr. Wylie's book tends to shut the reader into a Christian ghetto.

The best part of the book begins where most films end. The discussion of Christian marriage in its preliminary stages and in its life-long growth is full of "sanctified common sense". The author has a shrewd awareness of the working of human nature even if he has an occasional lapse in understanding the female. "No one expects a wife to be deeply interested in golf or cricket" (p. 99). There are occasional short cuts to get to the "Christian answer" but the calm consideration of the stresses involved in a growing marriage is reassuring and an antidote to the poison of isolation which attacks perplexed and anxious husbands and wives.

The atmosphere of the ghetto is absent from *The Pattern of Love* where perhaps greater space allows a more frank and detailed discussion of the shifting emphases in Christian teaching about love and marriage down the centuries.

No one can write about romantic love without reference to Charles Williams but Mr. Wylie's debt to him is so large that in places the book tends to read like a commentary and to lose its own identity.

Without propounding any neat Christian answers, Mr. Wylie sorts out possible lines of *rapprochement* between the "world" and its devotion to the power of romantic love and "Mother Kirk" with her insistence on the claims of marriage. This brings clarity to much muddled thinking of to-day.

FRANCES GLENDENNING.

The Africa that is Coming

Livingstone's Africa, Yesterday and To-day. James Griffiths. (Epworth Press. 96 pp. 7s. 6d.)

And, even more important, "To-morrow". This is a timely book. In 1960 big decisions will have to be taken about Livingstone's Africa, and the sooner and the more clearly public opinion is informed about the issues raised, the better. In a book of this length some matters are inevitably compressed to the point of over-simplification. Thus, "There must be no fundamental change of status unless the majority of the black Africans desire it"; but how exactly is African opinion to be assessed? "If African and Asian Prime Ministers can sit around the same table in the Cabinet room in

Downing Street, why cannot the Africans and Asians and Europeans in Livingstone's Africa emulate their example?" There is the significant difference that they do not meet in Downing Street to share in the government of Great Britain. "A democratic State", not further defined, is the approved aim; but there are democracies and democracies.

Points like these may give rise to some hesitations, but the main contention carries conviction—"The basic need of the people of Livingstone's Africa is to find a sense of shared purpose". One is reminded of the closing words of the first draft of the Message from the All-Africa Church Conference at Ibadan: "Whether black or white, whether educated or illiterate, whether so-called civilised or uncivilised, whether indigenous African or adopted African, we declare ourselves to be one in Christ". It is said that some delegates, when they got away from the atmosphere of Ibadan, recanted. "Whether indigenous African or adopted African—that was just Alan Paton." This seems as dubiously Christian as to say, "Whether Jew or Gentile—that was just Paul". Perhaps the most constructive effort to create this sense of shared purpose is through the multi-racial Colleges of Citizenship which are receiving increasing but still greatly needed support in Southern Rhodesia and Kenya.

One proposal that is likely to be made at the Constitution Conference in 1960 is that the responsibilities of H.M.G. for Northern Rhodesia and Nyasaland should be transferred to the Federal Government, under the protection of a treaty. This proposal, which is set out in some detail in an article in *International Affairs* of October 1957, needs careful study. It is critically examined on pages 71 to 73. L. B. Greaves

The Salt of the Earth?

Vocation and Ministry. F. R. Barry. (James Nisbet & Co. 12s. 6d.)

In 1905 the clergy of the Church of England totalled 19,000 and served 34,000,000 people. In 1958 they total 15,500 and serve well over 40,000,000 people. Their average age is at least 52, more probably 54 or 55, and 29 per cent. of them are 65 or over. About 600 ordinations are needed annually to maintain numbers, and this level has not been reached since 1914. In 1957 there were 479. Nevertheless, the Church is spending largish sums on training: the rate runs at present at about £300,000 per year. Bishop Barry remarks that a lot of this goes on the weakest candidates, since the abler the man, the less his training costs the Church. Some 25 per cent. of the ordinands of 1956 were over 40 years old.

The temptation is to lower the sights and debase the currency, to accept inferior candidates, and to stomach inadequate training. The first is a counsel of despair to be strenuously resisted by the sensible Bishop and the faithful laity. And the second will never do. Bishop Barry sternly rejects it. Indeed, in one of the most useful sections of an invaluable little book, he pleads for the better use of the universities where graduate ordinands will acquire their theology. But he recognises the need to preserve at least a sufficient number of the theological colleges. I visit these colleges from time to time: they are useful spots for training in vocation, but they have severe limitations. They are small with limited staffs, and sometimes a rather precious and rarefied atmosphere.

There are many most weighty and timely suggestions in this book, much kindly and positive criticism, much wisdom the fruit of long experience and an encouraging absence of mere throwing about of words. There is an important chapter at the end on "A Supplementary Ministry" which restates the plea for voluntary clergy made by Roland Allen in *The Case for Voluntary Clergy* (published in 1934) and referred to in the Lambeth Report. In special circumstances, voluntary clergy might be a real help, provided their true place and function is thoroughly understood before they start, so to speak.

The financial position of the clergy has improved, and the laity have risen to the new challenge. I think they will continue to do so.

At least it is to be hoped that one common conception of a clergyman's office and function has disappeared (but has it ?). The Bishop quotes what he describes as a frequent remark of Commanding Officers in World War I, " 'There is nothing for you to do today, Padre'—meaning that there were no burials to be taken." K.G.

British Baptists in China

British Baptists in China. H. R. Williamson. (Carey Kingsgate Press. 21s.)

For those who maintain their enthusiasm for Christianity on the mainland of East Asia this careful history of Baptist enterprise is fascinating. Every chapter reveals knowledge and judgement. And much of it makes thrilling reading. It should be required reading for authors of recent books which have criticised China missionaries for not having built up the Church adequately. Dr. Williamson shows that even in 1907 Protestant missionaries were expressing eager anticipation of church autonomy, of the moment when it should "pass beyond our guidance and control". The reluctance was often on the part of Chinese colleagues to accept difficult responsibilities. It might well be required reading too for members of the People's Government in Peking, for it is only the setting down of this irrefutable data which will eventually convince some people of what Missions were doing.

Some readers, who are unacquainted with the Wade system of romanisation, may not find the names of places easy to recognise. "Chi-Nan-Fu" generally appears in books and maps as Tsinan (and so it appears on page 316); "Yen-An-Fu" is Yenan, and "Hsi-An-Fu" is Sian, and so on. One wonders why Peking does not appear as "Pei-Ching", and Macao as "Ao-Men" !

The Emperor Kuang Hsü did not die *after* the Empress-Dowager (page 74) but the day before. Dr. K. L. Reichelt established his Brotherhood (page 306) at Ching Feng Shan, Nanking in 1923, and only moved to Tao Feng Shan in 1936. The paragraph on T'ai Hsü (page 307) is written in the present tense, but he died in 1947, and his work had begun to decline ten years previously.

In a future edition a few misprints should be corrected, and some of the exclamation marks omitted. But these are minor blemishes in a good book, which other Missions might emulate.

H. F. WICKINGS.

Christian Pacifism in History. Geoffrey F. Nuttall. (Blackwell. 81 pp. 10s. 6d.)

The five brief lectures which make up this volume illustrate the fact that

Christian Pacifism is neither a new heresy nor a new heroism. It has appeared throughout Christian history. Yet the grounds on which it has been based have varied, and Dr. Nuttall here selects five differing approaches to Pacifism characteristic of (i) the first three centuries, (ii) the sects of the Middle Ages, (iii) the Anabaptists and Mennonites of the sixteenth century, (iv) the English Quakers of the seventeenth century, and (v) the more widespread Christian Pacifism of today. Each of the different strands in historic Pacifism is described with discernment and with a persuasiveness the more compelling because it is not uncritical; though the necessary brevity of the treatment limits the value of the book. It is inevitable that this limitation should apply to the closing chapter where the author touches on that contemporary Pacifist conviction which rests not only on the "higher law" of the Gospels, or on the necessity for witness through suffering, but on the whole meaning of the redemptive process as this culminates in and proceeds from the Cross. Dr. Nuttall sees that the crucial issue for our own time is "the redemption of power" and he acknowledges that we have as yet "hardly begun to touch the problem" of relating Christian Pacifist convictions "to the sphere of government, of the State, with its elements—all so antipathetic to our highest insights—of justice, compulsion and compromise". This problem challenges more than the validity of Pacifism: it constitutes the most searching of all questions for a Church which tries to speak to this age of power in terms of redemptive grace.

Norman Goodall.

A Critic of Christian Intolerance

Christianity Among the Religions of the World. Arnold Toynbee. (O.U.P. 8s. 6d.)

This is a slight book but it is not insignificant. Dr. Toynbee begins with a disclaimer: "I have never been a missionary. . . . I am also not a theologian, and therefore I shall probably say many things that will seem either very crude and elementary, or very fundamentally mistaken to people who have been trained in theology." Dr. Toynbee does in my view sometimes get hold of the wrong end of the stick. But when it is difficult to get hold of the stick at all one must be grateful to those who by putting the wrong end into our hands enable us to feel our way towards the right end.

The first half of the book will probably be less interesting to readers of Frontier. But the chapter on "What is Christianity's Relation to Western Civilisation" helps to ease one free from the bonds of modern Western provincialism. Dr. Toynbee asks whether the living higher religions should not stand together "in face of the resurgence of another religion which is an old and bad one; our worship of ourselves in the plural in the shape of collective human power," whether this takes the form of Communism or of Nationalism. "In any part of the Western world today, one may be confronted with the spectacle of the local national flag—a symbol of the idolatrous worship of some local state—being carried into a Christian church, and sometimes one even sees the Cross and a national flag being carried in church in the same procession. Whenever I see that I find myself filled with foreboding. Here are two rival religions: traditional Christianity and neopaganism. They are irreconcilable with one another, and each of them is armed with the formidable force of a fanaticism derived from the Christian and the Jewish past."

Dr. Toynbee finds Christian intolerance a heavy burden on his conscience. He appeals to us to abandon the ideas that God is "a jealous God" and that Christianity is "unique." But these are biblical conceptions. We must be ready to re-examine their meaning, but to abandon them is a very different thing. Not for the first time Dr. Toynbee quotes the retort of the pagan Symmachus to St. Ambrose: "It is impossible that so great a mystery should be approached by one road only." He comments: "Christianity has never answered Symmachus." Hasn't it? Surely Justin Martyr gave one answer and St. Augustine another. In our own day much is written about "the scandal of particularity." Dr. Toynbee has a right to think that none of the answers will do, but he ought not to brush aside all that has been written on this subject over many centuries. Yet if our intolerance is a stumbling block to a man of goodwill like Dr. Arnold Toynbee, we should take heed. It would be a pity if a fault in his exposition induced us to acquiesce in a superficial answer to a hard question. J.W.L.

Third Class Christians?

Church and People in an Industrial City. E. R. Wickham. (Lutterworth Press. 30s.)

This is an important book, and merits the attention not only of church people but also of social historians. Canon Wickham has tried to do two things in one volume, to trace the development of the Church in industrial Sheffield from 1700 to the present day, and to offer some personal conclusions as to the mission of the Church in a modern society. If he had had time and opportunity, two separate volumes would have given him a better chance to work out this double task; but we may be thankful for a book which reflects both the author's brilliant and provocative personal opinions and also patient and thorough scholarship. And the book is superbly readable. He has not only resurrected for us some of C. F. G. Masterman's magnificent judgements on the religious position in 1904—" Sunday schools conducted by mild-mannered and generous Buddhists would draw large and appreciative audiences "—but has preserved for posterity such characters as one Canon Harper, who ventured to defend the consumption of Bass at a Sheffield Church Congress meeting in 1878 and provoked " unseemly interruption as no other subject, unless perhaps ritualism, could have evoked."

Historians will, I suspect, find the opening chapters the most satisfying. Canon Wickham has worked out carefully and in detail the development of parishes and congregations from the first chapels-at-ease opened by the Puritan vicars and the first nonconformist meeting of 1660—which used a room at the West Bar Workhouse. He establishes clearly two important points—which are not unconnected. First, to quote his own summary: " From the emergence of the industrial towns in the eighteenth century, the working class, the labouring poor, the common people, as a class, substantially, as adults, have been outside the churches. The industrial working class culture pattern has evolved lacking a tradition of the practice of religion." And second: the work of the churches, and particularly of the Church of

England, was most grievously influenced and handicapped by social snobbery and distinction, particularly evident in the system of pew rents which effectively put the poor in their place. Such practices, allied to the emphasis on expensive Sunday clothes, drove the upper working class to chapels where the worship of Almighty God proved less expensive, and kept the really poor well away from the Church altogether, except for a few agencies like the Workmen's Mission and the Salvation Army. In chapter 4 there is a telling phrase from the *Sheffield Independent* of August, 1879. Writing of recruits to the Salvation Army meetings, it speaks of " miserable looking wretches . . . men in whose minds the truth was probably dawning that it is not absolutely necessary to wear patent leather boots and a broadcloth coat to enter the Kingdom of Heaven."

Canon Wickham does not speak so authoritatively about the position in Sheffield after 1900, for local details are as yet lacking, and he is forced to rely more on evidence from London and the country as a whole. Nevertheless, his chapter on " Decline and Fall: 1900 to the Present," is full of wise comments, which cry out for further examination. He is particularly good on the insensitivity of the Church to the economic problems of the years after 1900.

Canon Wickham's last chapter, which gives as it were a justification for his own approach to the problems of the Church in an industrial society, is brilliant, though too brief. It *must* be read after the rest of the book, which alone can give the historical perspective by which his conclusions can be assessed.

MARK GIBBS.

The Christian Frontier Council
is arranging a

FRONTIER LUNCHEON

on Thursday, 13th November, 1958
at the Y.M.C.A., 112, Great Russell Street, W.C.1
to which all readers and their friends are invited.

At 12.45 a buffet lunch will be served in the Kinnaird Hall.
At 1.15 a talk will be given in the King George's Hall on :

THE ESTABLISHMENT—POLITICAL, SOCIAL, ECCLESIASTICAL

Speaker: DANIEL JENKINS
Chairman : SIR JOHN MAUD, G.C.B., C.B.E.

Discussion will follow and the meeting will close at 2 p.m.

Tickets will be necessary for admittance.

These should be obtained not later than 10th November by sending in the form enclosed in this number, together with 3/6 per person.

BOOKS RECEIVED

Birth of a Plural Society. L. H. Gann. (Manchester University Press, 25/–.)
Bridge is Love, The. Hans A. de Boer (Marshall, Morgan & Scott, 15/–.)
Broadcasting (Sound and T.V.). Mary Crozier. (O.U.P., 7/6.)
Century of Darwin. Ed. S. A. Barnett. (Heinemann, 30/–.)
Church and Race in S. Africa. Ed. by David Paton. (S.C.M., 8/6.)
Deep Furrows. I. W. Moomaw. (Agricultural Missions Inc., $2.50.)
Evelyn Underhill. Margaret Cropper (Longmans, 25/–.)
Function, Purpose and Powers. Dorothy Emmet. (Macmillan, 28/–.)
Healing and Salvation. Dorothee Hoch. (S.C.M., 6/–.)
Human Nature under God. O. H. Baker. (Association Press, $4.50.)
Human Situation, The. W. MacNeile Dixon. (Pelican Books, 5/–.)
Kingdom of Christ, The (2 vols.). F. D. Maurice. (S.C.M., 15/– each.)
Lambeth Conference. (S.P.C.K., 7/6.)
Lambeth Speaks. Dewi Morgan. (Mowbrays, 5/–.)
Look Back in Love. Beatrice Hawker. (Longmans, 15/–.)
Muhammad (Men of Wisdom Series). Emile Dermenghem. (Longmans, Green & Co., 6/–.)
New Testament in Modern English. J. B. Phillips. (Geoffrey Bles, 45/–.)
Not Angels but Anglicans. D. L. Edwards. (S.C.M., 8/6.)
Ordination of Women to the Priesthood. M. E. Thrall. (S.C.M., 8/6.)
Our Undying Self. Frank Moyle. (Longmans, 10/6.)
Protestant Ministry, The. Daniel Jenkins. (Faber, 12/6.)
Providence. Roger Hazelton. (S.C.M., 15/–.)
Saint John the Baptist (Men of Wisdom Series). Jean Steinmann. (Longmans, Green & Co., 6/–.)
Sins of the Day. (Longmans, 4/6.)
U.N. Special Scientific Committee Report on Atomic Radiation.

PAMPHLETS AND PAPER-BACKS RECEIVED

Case for Re-Incarnation, The, Leslie D. Weatherhead (City Temple Literary Society, 1/6); *Come In*, Kathleen Carpenter (Highway Press, 3/6); *Conversations between the C. of E. and the Methodist Church* (S.P.C.K. and Epworth, 3/6); *David Hume*, A. H. Basson (Pelican Books, 3/6); *Disengagement in Europe*, Michael Howard (Penguin Special, 2/6); *Freely Give*, Thomas Fenton (Faith and Skill Series), (Cargate Press, 2/–); *Great Venture*, A. H. Dammers (Highway Press, 2/6); *In the Shadow of Nine Dragons*, Eric Hague (Highway Press, 3/6); *Kikuyu Martyrs*, E. M. Wiseman (Highway Press, 3/6); *Listen to the Wind*, Douglas Webster (Highway Press, 2/6); *On Missionary Service*, David Evans (S.A.G.M., 1/–); *Theory of Evolution, The*, J. M. Smith (Pelican, 3/6); *Training for the Ministry*, R. H. T. Thompson (Presbyterian Bookroom, 3/6).

PAMPHLETS OF IMPORTANCE

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